A

TREATISE

ON THE

Religious Observation

OF THE

LORD'S-DAY,

According to the

Express Words

Of the

FOURTH COMMANDMENT.

Concil. Paris. 2. Lib. III. cap. 5.

Salubriter admonemus cunctos fideles, ut diei Dominico debitum honorem & reverentiam exhibeant; quoniam hujus dehonoratio, & a Religione Christiana valdè abhorret, & suis violatoribus animarum perniciem proculdubio generat.

LONDON:

Printed for JOHN CLARK, at the *Bible* and *Crown*, in the *Poultry*, near *Cheapside*; and EMAN. MATTHEWS, at the *Bible* in *Pater-Noster-Row*. 1724.

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THE Religious Obſervation OF THE LORD'S-DAY

Explain'd and recommended, according to the Fourth Commandment.

INTRODUCTION.

WE lament, very juſtly, the preſent *Decay* of Piety. And happy would it be for us, could any Expedients be found to bring Religion more into Requeſt, and to give it *new Life* and Power among thoſe who call themſelves *Chriſtians*.

In order to this, I would particularly recommend a religious Obſervation of *one*

Day in *ſeven*, as it is appointed of GOD to be remembred and kept by us. The *Fourth Commandment* expreſſly requires, that we ſhould *keep holy the Sabbath Day*. And the Streſs, which the Scripture lays upon the obſervance of this Command, is ſo great, that the *Whole* of Religion ſeems to *reſt* very much upon it.

'Tis an Obſervation worthy of regard; "That GOD has placed this Command "about the *middle* of the Command-"ments with a *remember* before it, to in-"timate, That if *This* be duly attended "to, we ſhall be better enabled to keep "*all the reſt*; but if we forget *This*, o-"ther parts of our Duty will not be *much*, "or however not *long*, minded by us." In fact, this is certainly true; and very numerous are the Inſtances that confirm the Truth of it. It is alſo intimated, That Men would become too *generally* regardleſs of this Law of GOD; becauſe it needs to have a *Mark* ſet upon it which no other Commandment hath. We are therefore call'd, in a particular manner, to REMEMBER it.

In the Service of the *Church* we are inſtructed, when we hear this Commandment read, to beg, that GOD would *have mercy upon us*, for our paſt Breaches of it; and that *our Hearts may be inclined*, for the future,

future, *to keep this Law.* I would therefore hope, that those, whose Hearts go along with their Lips in such a Prayer, will give the more diligent heed to what shall be laid before them on this Subject.

Surely Religion would not have come to be *despised*, as it is, by the profane part of the World; nor would those, who profess to keep up a *Veneration* for it, live and act as too commonly they do; if the *perpetual Obligation*, and the great *Design* of the *Fourth Commandment*, were duly considered and understood.

It is therefore to promote a serious Consideration of this matter, and a right understanding of it, that this *Treatise* is publish'd. To reverence GOD'S DAY, and *keep it holy*, would warm the *cold Affections* of Christians to GOD, and Goodness, and one another: And it would greatly check *abounding Iniquity* in the World. Religion would, hereby, be promoted among those that have *no Sense* of it; and it would be preserved in its Power and Excellency among those that *profess* it. This would greatly tend to reclaim a vicious Age; and to rescue many from the Snares of the Devil, who makes Men *twofold* more the Children of Wrath and Disobedience, by their *idling*, or *rioting* away, or *wantonly* spending their sacred Time.

Besides; 'tis a most rational Conclusion, and abundantly exemplified, That *one* Day in seven spent in *serious Thoughtfulness*, would make Men *more wise* in their Conduct on *other Days*. So that both their *temporal*, and *spiritual*, Interests are admirably promoted by the *religious Observance* of the LORD'S-DAY.

These things will be further enlarged on hereafter: I mention them *here* only to shew, that the Subject I am now to treat of is exceedingly important, both in it self, and in its Consequences.

But before I enter upon the fuller Explication of the *Fourth Commandment*, and the moral Nature or *perpetual Obligation* of it, I would put the Reader upon observing the *manner* in which this *Law* is *worded*. And by a careful attending to this, we shall better be prepar'd for the several Heads that are more distinctly and largely to be considered.

The Commandment, as it was first given by GOD, stands thus;

Remember the Sabbath-Day, to keep it holy. Six days shalt thou labour, and do all thy Work: But the seventh Day is the Sabbath of the LORD *thy* GOD: *Thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thy Cattel, nor thy Stranger*

that

that is within thy Gates: For in six Days the LORD *made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the* LORD *blessed the Sabbath-Day, and hallowed it.* Exod. xx. 8, 9, 10, 11.

The whole Precept lies in those Words, *Remember the Sabbath-Day, to keep it holy.* In which short Sentence, there are *two Branches*; and all the following part of this Statute, is only for *Explication* of those two Branches, and enforcing the *Duty* therein required.

The *first* Branch of this Precept is, *Remember the Sabbath-Day.* That is, remember the Day of Rest; for *Sabbath* in the *Hebrew* Language signifies *Rest.* The *second* Branch is, remember to *keep* such a Day *holy.* That is, to *separate* it from other Days, and *consecrate* it to the LORD.

If you ask, *What Day* is meant by *the Day of Rest?* The Explication of that first Branch immediately follows in these Words; *Six Days shalt thou labour, and do all thy Work; but the seventh Day is the Sabbath* [or Rest] *of the* LORD *thy* GOD. Nothing more, is here *expressly* required, but that after every *six Days Labour*, there should be *a Day* of *Rest.* The *different Method* of *computing* Days, in order to fix upon *the seventh* for stated Rest, is not

inſerted in this Law. And it is a *Circumſtance* that may be *altered* (as I ſhall hereafter prove) without overthrowing the *Obligation*, or at all weakning the *Force* of this Command. This Law is expreſs'd in general and very extenſive Terms, " *Six* " *Days ſhalt thou labour, and do all thy* " *Work, and the ſeventh*, [that is, after " thoſe ſix] *thou ſhalt do no Work.*

If it be aſked concerning the ſecond Branch of this Law, *How* ſuch a Day *is to be kept holy?* In anſwer to this, a particular Explication is added alſo, in the Body of the Command: Namely, *Thou ſhalt not do any Work, Thou, nor thy Son, nor thy Daughter*, &c. The Word here rendered *Work*, according to the ſtrict ſenſe, and meaning of it, ſignifies *Trade*, *Occupation*, or *Calling*. And ſo in the *literal acceptation* of this part of the Precept, I ſhall ſhew that it is *perpetually* binding. Thou ſhalt not do any Work in the way of thy *Trade* or *worldly Employment* on this Day. But according to the *Jewiſh* Explication of doing *no manner of work*, we are not bound by this Law; being ſince taught much more *reaſonable* Things, by him who is LORD of the *Sabbath*.

The cloſing part of the Command, adds ſome very powerful *Reaſons* for Men's *keeping holy* the Sabbath: Becauſe *in ſix*

Days

Days the LORD *made Heaven and Earth, the Sea, and all that is in them, and rested the seventh Day: Wherefore the* LORD *blessed the Sabbath-Day* [or the Day of Rest] *and hallowed it.* When GOD had made the World in *six Days*, he then rested the *seventh:* And he therefore requires, that (analogous hereto) Men should keep *a Day* of holy *Rest* after every *six Days Labour.* Then it follows, God *blessed*, and *hallowed* the Day of Rest; which is a further reason why we should religiously observe it, and count it a blessed and delightful day. These Reasons will be considered in the proper place.

But having now stated, in general, the Meaning and Intention of the *Fourth Commandment*; I shall proceed to justify this Explication, and to shew that the Commandment, thus understood, is *moral* or *perpetually binding.*

I shall also make it appear, That the Way of *computing* Days, in order to a *seventh* being kept holy, *may be altered* without Injury to this Command: And that it actually *is* altered by our LORD JESUS CHRIST and his APOSTLES, from what it was by the Direction of MOSES.

This will further lead me to shew, "*How* our Day of Rest under the Gospel "*is to be kept holy.*" In which case tho' we

we are rescued from *Jewish* Explications and Impositions, yet we are to sanctify a Day according to the true and exact Meaning of the *Fourth Commandment*.

And then will follow, the *Reasons* why one Day in seven, should be thus religiously observed by us.

CHAP. I.

Wherein *the Explication of the Fourth Commandment before given as to the first Branch of it, is justified: And the perpetual Obligation of the Command, as thus understood, is proved.*

THERE have been many and warm Disputes about the Observation of the *Sabbath*. Some have contended earnestly for the *last* Day of the week, and others for the *first* Day of the week, being made the Day of *holy Rest*: Whilst several sorts of Persons have despised all those Debates, as of no manner of Importance or Concern to them, looking upon the *fourth Commandment* as an *abrogated Law*.

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'Tis no wonder that the *Deists*, and such as set aside the *whole Book* of God, should disregard this Command in particular: But for Men that believe the *Scriptures*, and Men in *holy Offices*, to argue against the *Obligation* of this Command, is strangely unbecoming their Character, and tends greatly to lessen their Esteem, and to render their Ministrations of little or no effect. The loose and sensual Part of the World may count this Law of God a *strange thing*, and may snuff at it, and give up themselves to their own earthly, sensual, Thoughts and Inclinations; but one would expect a quite different sense of things from those who profess to have any veneration for the Institutions of *Heaven*, and a relish for the Pleasures of Devotion.

It has not a little injur'd the Cause of *Christ*, and the Practice of Piety, that some devout and learned Men among the *Clergy*, have determin'd the fourth Commandment to be purely *ceremonial*; and so have resolved the Observation of the *Lord's-Day* intirely into the *Authority* of the *Church*.

It is not my Design here to revive Disputes on this Head; but to state things so as to guard against what has been written in Prejudice of that Day God appoints to

be kept holy, and to prevent future Mistakes about it, and Prophanations of it. I shall therefore,

I. Observe, That to fix *one exact Period of Time*, as to beginning and ending the Day of Rest, is no Part of the *fourth Commandment*.

II. Shew, That it is not the Design of this Command, to make the Day of *our religious Rest* depend upon a *certain Knowledge of* THAT *Day* on which GOD rested, when he *created the World*.

III. The Commandment is given in such terms as may suit either the Day that *begins* the Week, or that *ends* it; and is equally obliging, whether it be applied to one or t'other. And,

IV. The Commandment thus considered, is amongst those that are called *moral Precepts*, or of *perpetual Obligation*.

SECTION I.

Shews, *That* to fix one exact Period of Time, *as to beginning and ending the Day of Rest, is* no Part *of the* Fourth Commandment.

IN the first account of GOD's blessing and sanctifying the Day on which he ceased from his creating Work, (*Gen.* ii. begin.) there

there is no mention of the *length* of *that Day*, or the Time when God would have it to *begin* and *end*: Nor does the Fourth Commandment mention any thing particularly in this Matter, but only refers us to the Day of God's Rest, as following the six Days in which the Creation of this World was finished. But in all Reason we must conclude, that the *seventh Day* included both *Evening* and *Morning*, and so consisted of the same Number of *Hours*, which each of the six Days preceding had done.

The Fourth Commandment therefore requires us to observe *a Day*; such a Day, as, in an equal and just Account, answers to, and is of the same duration with, *other* Days.

Just as the other Days begin and end, in the usual Method of measuring our Time, so *this Day* for holy Rest must be measured by us. The Debates which have arisen about the Sabbath's *beginning* and *ending*, are altogether *unscriptural*; since the Word and Command of God lays no *stress* upon this. To say the *Evening* and *Morning* made the seventh Day, as the other Days are described, will not bring us to any certainty in this Matter: Because among the *Jews* themselves, their Computation is very different as to the *Hour* of their

Evening's first beginning. Some tell us, " that *Moses*, being learned in all " the Wisdom of the *Egyptians*, and par- " ticularly in their *Astronomy*, began the " Day as the *Egyptian* Priests did, at *Mid-* " *night*." Others tell us the *Eastern* Computation of the Day begun at *Noon*: Including in their *Evening* all the Time of the Sun's declining, 'till it began to return again; and in their *Morning* all the Time of the Sun's approaching and advancing, 'till it came to its Height [a]. But in after Ages (as 'tis evident in the Days of our *Saviour*) they computed their *Evening* to begin at the time of the Sun's setting; and so our *se-*

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[a] In a learned Treatise on the Fourth Commandment, (recommended by Dr. *Bates* and Mr. *How*, for the reconciling of all Controversies about the Sabbath Day,) it is shewn, That the *Arabians* and other *Eastern Countries*, began their Day at Noon; assigning this Reason for it, *viz. when the Sun was made, and first appeared to the World, it was then in a Meridian:* This is called a *meridional Day*. The other Computations of the Day beginning, or ending, with the Sun's first appearing in, or leaving the *Horizon*, is there called an *Horizontal Day*. Such was the *Jewish* Day after *Moses*.

I may here add, That if the *Eastern* Reason for beginning their Day at *Noon*, have any thing worth regard; the different Ways of beginning and ending Days, in the different Quarters of the Earth, may be justified upon the very same Foot. When the Sun was first created, they say it was in a *Meridian*: But if it was *high Noon* to them, it must be *Midnight* to the contrary Part of the Globe; and on the one Side of the Earth, at the same Time the Sun must be *rising*, and to the opposite Side, it must be *setting*. So that the same Reason of the manner of the Sun's *first Appearance*, will lead the different Quarters of the Earth to different Ways of beginning and ending their Days. And indeed there is hardly any thing either in Nature, or Religion, but what calls for Men's allowing Variety and Differences in one another.

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ven o' Clock at Night, was their *one o' Clock*, or their first Hour.

This Difference being among the *Jews* themselves, they have the less Reason to make it a Matter of Necessity, in observing the Fourth Commandment, That the *same Period of Time* should be a Rule to *all others*. If their Day begun at *Noon* in *Moses*'s Time, and at *Night* in the Times succeeding, and yet they looked upon the Sabbath Day as duly kept by them; this will plead for the like Allowances being made to other Nations, and People, who are obliged to observe this Law. And therefore whether the *Day* begin at *Midnight*, as it does with us; or at *Sun-rising*, according to the more universal Acceptation of the Word Day; or at *Noon*, as was the Manner of the *Eastern* Countries; or at *Sunsetting*, as the *Jews* after *Moses* esteemed; yet still the Day of Rest may be kept, according to the Commandment, provided it be made *equal* to the other Days, which consist of *twenty four Hours*, and be measured in its beginning and ending as the other Days are.

This being duly considered, it makes the Alteration of twenty four Hours, in carrying the Sabbath from the *last* to the *first* Day of the Week, very easy, as it pass'd from one Part of the World to another: And

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SECTION II.

It is not the Deſign of the fourth Commandment *to make the Day of our* Religious Reſt, *depend upon a certain Knowledge of* that Day *on which* God *reſted*, when He created the World.

THE next thing to be conſider'd is, *how oft* a whole Day was to be thus kept Holy. And here again, from the firſt *Example* of the *Creator*'s bleſſing and ſanctifying the *ſeventh Day*, *Adam* and his Poſterity were to learn their Duty, and to reſt ſtatedly on the *ſeventh* Day, after every *ſix Days* Labour.

In complying with the *firſt Signals* of this Law, an exact obſerving of the *ſame Day of the Week* on which God reſted, might be kept to, for ſome conſiderable Time.

Time. But as Inhabitants multiplied, and spread upon the Face of the Earth; and Kingdoms were erected, and human Laws enacted, and Customs *altered* according to the political Purposes which each *Prince* or *State* had to serve; 'tis most reasonable to conclude, the Times and Seasons might be altered too: And in fact there was great Variety (as *Chronologers* and *Historians* inform us) and very different Computations were made of Days and Years, in different parts of the Earth.

For this reason, it is impossible for any Man to prove, that the *seventh Day*, which was so called, and appointed to be kept holy in the Age of *Moses*, was that *exact Part of Time* in the Week when God rested (or ceased) from the Creation of the World.

That which was the *seventh Day*, according to the Computation of *Egypt*, and of those parts of the Earth where the *Jews* then were, was the Day to which *Moses* applied the Fourth Commandment; and so it became the Day of Rest, as long as the *Mosaic* Dispensation lasted. But suppose this Law had been delivered to any Nation, whose Computation of Days differ'd from that of *Egypt*, this would have made a Difference in their Observation of the Sabbath: And yet both would have observed

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ſerved what *they called* the *ſeventh Day*. And both would have had the *Reaſon* of the Fourth Commandment on their Side, and might alledge God's *reſting on the ſeventh Day from all his Work, which he created and made*.

Yea, ſuppoſe a number of *Jews* diſperſing, and travelling round the World; they would, upon their return to their own Country again, have found the Day of Reſt altered, though they had in their own Thoughts moſt punctually obſerved, to begin and end it as they us'd to do in *Judæa* [b].

[b] Since Voyages were made round the World, it is experienced and demonſtrated, that a Day may be loſt, or gained, by travelling *Weſtward* or *Eaſtward* round the Globe. Every Degree the Traveller goes *Weſtward*, he adds ſo much to the *Length* of the Day, that in going the *three hundred ſixty* Degrees, into which the whole Globe is divided, an *entire Day is Loſt* in the *Number of Days*; and by travelling *Eaſtward* an entire Day is *gained*. This is illuſtrated in the *Tract of the Sabbath*, before quoted, from an Inſtance of a Law Caſe concerning *One* who accompanied Sir *Francis Drake* in his Voyage round the World: Upon his return to *England*, he depoſed (even in a Matter againſt himſelf) that he had kept an exact Account of their Days from the Time of his firſt Departure; but notwithſtanding all his Care, it was but *Saturday* in their Computation when they came back to *England*, and they found it to be the *Lord's-Day* here.

Dr. *Heylin* by this Computation ſhews, that a *Turk*, a *Jew*, and a *Chriſtian*, dwelling together at *Jeruſalem*, might obſerve their Sabbath, one on a *Friday*, the other on a *Saturday*, and the third on a *Sunday*: But by the *Turk* and the *Chriſtian* travelling round the World, they might all come to obſerve one and the *ſame Day*. Let the *Turk* begin his Journey *Weſtward* on the *Saturday*, and the *Chriſtian* begin his *Eaſtward*, and let the *Jew* continue where they leave him: It will fall out, that the *Turk loſing* a Day in his Computation, and the *Chriſtian gaining* one, they will both keep their Day of Reſt on the ſame Day the *Jew* does, at their meeting again.

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It will therefore follow, that in God's blessing and sanctifying the *seventh Day*, he did not design to make it a Law for ever, that the *very same part of the Week* on which he ceased his creating Work, should be observed as a Day of Rest; but that as he had gone on with his Work for *six Days*, and then rested the *seventh*, so Men should *remember* this, and act agreeably hereto, throughout all Generations: Taking it for a Law, that after every *six Days* Employment about the Affairs of *this World*, they should keep holy the *seventh Day* unto God.

SECTION III.

The Commandment is given in such Terms, as may suit either the Day *that* begins *the Week, or that* ends *it; and is* equally obligatory, *whether it be applied to one or t'other.*

THE Wisdom of the great Lawgiver is very conspicuous, in fixing the Observation of the Day for holy Rest in such Terms, that it might extend to all Ages, and all Nations of the Earth.

The Precept is, *remember the Sabbath Day*, or the Day of Rest, to *keep it holy*: It is not said, remember the *seventh Day of the*

the Week, to keep that always holy. The Order and Number of Days, as they are mention'd in the Commandment, may be obſerved by *us*, and by all other People round the World, as exactly as by the *Jews*. For though the *Jews* made the *laſt Day* of their Week the Day of Reſt, (according to the Direction of *Moſes*) and the *Chriſtians* make the *firſt Day* of their Week the Day of Reſt, (according to the Direction of CHRIST) yet the *Letter* of the Command is fulfill'd by both.

The Explication of the *Day*, according to the *Letter* of this Law is thus; *ſix Days ſhalt thou labour, and do all thy Work, and the ſeventh* (that is, after thoſe ſix) *thou ſhalt do no Work*. It is not ſaid, the *ſeventh Day of the Week*, as the Days are numbred in *Egypt*, or in any other particular part of the World; but the *ſeventh*, with reference to the *ſix* before-mention'd.

This Commandment, you will remember, was written by GOD on the *Tables of Stone*, and given to *Moſes*. And by GOD's Direction, for a *time only*, it was to be *applied* ſo as to ſeparate that Day which was *then counted* the *ſeventh*, or the laſt Day of the Week, for the *Day of Reſt*; but the Command it ſelf makes *no ſuch* Computation; yea it is worded ſo, as to be free from this *Limitation*, and to leave room

room for *any Alteration* that should be consistent with a regular Observation of *six Days for Labour*, and after them the *seventh for Rest* [c], provided such Alteration appear to be the Will of God.

Again, The *Reason* alledged in the close of the Fourth Commandment, for keeping holy of the *seventh Day*, do's not make any Limitation more, or further, than the *preceptive* part do's. Because God made the World *in six Days, and* then *rested the seventh*, therefore he *blessed the Sabbath Day, and hallowed it*. This should be a Motive and Engagement to Men, after every *six Days Labour*, to keep the *seventh Day* for *holy Rest*, because the Creator acted in *such a manner*. And he did not rest, and sanctify a Day, merely for his *own sake*, but the *Sabbath was made* and ordained *for Man* (*Mark* ii. 27.)

Yet further observe, it is not said, that *very Day of the Week*, or that *exact Portion* of Time, which at the Creation was called the *seventh Day*, is the only Day and part of the Week which God will *bless* in after-ages: No; tho' it be said God *rested* the *seventh Day*, it is not said he *blessed* the

[c] See the Quotation from Mr. *Joseph Mede*, at the *End* of this *Treatise*.

seventh

seventh Day, and *hallowed* it to be *invariably kept*. The Phrase changes immediately; he rested the *seventh Day*, and he blessed the *Sabbath Day, and hallowed it*. It was bless'd and hallowed as it was a *Day of Rest*, not as it was the *seventh Day of the Week*.

Hence it comes to pass that the Day which *begins* the Week, now receives Blessing from God, as that which *ended* it did in the Days of *Moses*. And after every six Days Labour, the *seventh Day* is still regularly devoted to holy Rest under the *New Testament*, as it was under the *Old*.

The Fourth Commandment has evidently put our Duty upon this *easy* and *plain Computation*, that every one may know how he is to act in this Matter, without puzzling himself about the *Course* of *Weeks* and *Days* from the beginning of the World. Whereas, if that *very Day only* on which God rested at first, were the Day to be *sanctified*; and if the Blessing depended upon our knowing *that Day exactly*, and observing that and no other, we should be given up to continual Difficulties and Doubts; such Difficulties, as the most accurate *Chronologers*, and the best *Historians* (when we had searched them all) could not enable us with any Certainty to resolve.

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Supposing that from the time of *Moses*, the seventh Day fixed by him might have been certainly kept to, yet we can have no Certainty as to the Ages before. We have no where any particular Account of the *patriarchal Sabbath*, either as to *any one Day* being constantly observed, or as to the *manner* of *resting* on that Day. The plainest Passage that we have, is that of *Noah*'s measuring his time in the Ark, by one seven Days after another; which is particularly mention'd in his sending out the Dove for three times successively: But there is no mention of the *Day* of the *Week* when she was *first* put out of the Ark, only *seven Days* from thence she was sent out a *second* time, and then *seven Days* after that she was sent the *third* time. I cannot therefore think, that the very *numerical Day* on which God rested at the Creation, is of such vast Importance to be observed, as some few People would have us imagine it is: Because in a History of no less than *two thousand* and *several hundred Years*, there is not so much as *one Passage* inserted, that shews Men's Acceptance with God depended upon their unalterably observing *one* and the *same* Day of the Week.

Such an intire Silence about the *patriarchal Sabbath*, I confess, makes it very probable to me, that the Day instituted by

Moses

Moses, was not the *same* with *theirs*. If it had, it would vastly have strengthened *Moses*'s *Law*, to have inserted an Account of the *antient Practice*. But when he seems so much concerned to establish his Law of the Sabbath; and assigns as the main Reason, the *Israelites* being brought out of *Egypt* on the Day he now fix'd upon, and so obtaining *Rest* from their *hard Labours*; and also speaks of its being a *Sign* and *Token* of a further Rest which they were to be led into; and a Miracle must be wrought particularly to secure the Honour of his *seventh Day*, in GOD's giving them on the *Day before* the food of two Days, that there might not be so much as the seeking for, or preparing their Bread on the seventh Day; this seems to me a point so much laboured, because he fix'd on a Day different from that of the *Patriarchs*, and therefore never once mentions the *Example* of any one of them, tho' that might have done as much to recommend his *seventh Day* to the Seed of *Abraham*, as any thing else he alledged. However, this would have been such an *additional strength* to his Law, that one can hardly think he would have omitted it, had *his* seventh Day and the seventh Day of the *Patriarchs* been exactly the *same*. The more he appears concerned to secure the Observation of *his*

Sabbath, (and there is nothing about which he expresses more Concern than this,) the more strongly will the Argument here conclude, that he would have supported it, by alledging the Practice of the *Patriarchs*, had that been fully to his Purpose.

And if any thing *plain* can be made out from the Apostle's *concise* way of arguing in the iv^th^ to the *Hebrews*, this is evident; That God's resting on the *seventh Day from all his Works*, is mention'd as *one Rest:* The Rest of the *Israelites* in *Moses*'s Time, and that which *Joshua* led them into, is mention'd as *another Rest:* And then that *Rest* and keeping of a Sabbath which remains to the *Christians*, is mention'd as a *third* Rest. But that the Patriarchs, Jews, and Christians, were all to make *one* and the *same* Day of the Week their *Sabbath*, is so far from being asserted, that their having *different Days* is much more reasonably to be inferr'd.

The Law of God's *first Rest*, however, extends to *all:* And the *fourth Commandment* is given in such terms as may suit *one* as well as the *other*, so long as *six Days are for Labour*, and the *seventh* after those six *for Rest*. This is what I assert is *perpetual*, and next proceed to the Proof of it.

SECTION

SECTION IV.

To keep one Day in seven *as a Day of holy Rest, is a* moral Precept, *or of* perpetual Obligation.

IT is on all hands allowed, that as GOD is to be *worshipped*, so there must be a *Time* appointed and observed for our religious Services and Adorations. 'Tis necessary, naturally necessary, or *moral*, that those *Actions* which are our indispensable Duty, should have some *Season* allotted for them. For (as one speaks) "We might as well "pretend to *worship* GOD, and do *no Action*, as worship him in *no Time*.

It is also morally requisite, that the *Time* for solemn Worship should be *fixed*, and *determinate*. For otherwise, Men could not order their Affairs so as to *join* in their Worship; nor could they attend the Services of Religion with that *Solemnity*, which becomes Creatures bowing before the LORD their *Maker*. Yea, 'tis evident, that if People were left to *themselves*, what time they would appoint for GOD's Worship, *some* would never appoint any Time at all; *others* would be at Uncertainties, and only worship now and then upon some extraordinary Emergencies; whilst

whilst many might run into a contrary Extreme, and appoint so *many Seasons* and so *much* Time for Devotion as to break in upon the other Duties, and *necessary Affairs* of Life. Thus the World would be in *Confusion*. And if Civil Power and Authority should undertake to decide the Matter, some grievous Inconveniences in all probability might come to be establish'd by a *Law*. Perhaps *all* the Mischiefs I have just mention'd, might in different Places, and different Ages, be brought upon the World.

If those who had the Ruling Power were loose and atheistical, they might make such *Decrees* as that we read of in *Daniel* vi. "That there *should be no Petition asked of* GOD or Man for a *Month together*, but only of an idolized *Prince*: And by a parity of Reason, the same Power might enact, that there should be no Worship for *many Months* or *Years* together. On the other hand, if the ruling Powers were *superstitious*, they might multiply Seasons of Worship so as to impoverish their Subjects, and destroy all Diligence and Regards to Business; and hereby expose themselves to the ravages of Enemies, and to continual Disorders, or else condemn them to live in perpetual Meanness and Slavery; as the generality of People in the

popish Countries do. And if Men were requir'd to worship only upon *extraordinary Emergencies*, Devotion would become so much disus'd, and all would grow so ignorant of God, that they would not know how to set about any decent Approaches or Addresses to him.

But now to prevent such Mischiefs as these, the great God, who is the *Object* of our Worship, has himself determined the *Time* of Worship.

This he did *first*, by *Example*, and by certain Signals from Heaven: When he had made the World in *six Days*, then *resting on the seventh Day*, and *blessing* and *consecrating* a seventh Part of Time, for Man to rest from worldly *Labours*; and in that Leisure to contemplate his Creator's Works, and celebrate his Praise. That *Example* of God's Rest, with the Signals of *blessing* and *sanctifying* the seventh Day, was a sufficient Direction to the *first Ages* of the World, what Time was the most *proper* for worshipping and serving God. It was so pleasing and delightful a Time to *him*, that all reasonable Creatures must take their Measures from hence, and allow this Declaration of the Creator's Pleasure to have the *Force* of a *Law*. And a Law it was that *universally* obliged.

Again;

Again; when thro' the Corruption and Degeneracy of the World, Men had loſt a juſt Senſe of this *Law*, GOD was pleaſed to *write* it out himſelf in *expreſs Words*; and gave it as a Commandment to his Church and People, to be obſerved *throughout all Generations*, Exod. xxxi. 16. Thus the Fourth Commandment, as before explain'd, is of *perpetual Obligation*; and not amongſt thoſe Laws and Ordinances given to *Iſrael*, which were *ceremonial*, and at the coming of the *Meſſiah* to be aboliſhed and done away. A ſerious Conſideration of theſe things will abundantly ſatisfy us, concerning the Morality or *Perpetuity* of this Precept. Let us conſider them diſtinctly.

1. The ſeventh Day was *bleſs'd* of GOD, and appointed to be *kept holy*, from the *firſt Creation of all Things*.

Whilſt all Things were perfectly good, and before Sin entred into the World, this was the Appointment of our Maker, (*Gen.* ii. 2, 3.) that the *ſeventh part of Time* ſhould be his. Now we plainly ſee, that the *ceremonial Law* in all the Parts of it, was contrived on account of *Sin*, and to point to a *Saviour*; but in a State of Innocence, there could be no uſe for ſuch Shadows and Ceremonies. Therefore we muſt conclude, that a Law which was to

be obſerved, tho' Man had never apoſtatiz'd from God; and which ſtood in full force, from the *very Creation* of this World; cannot be made a part of that *ceremonial* Law which was contrived for a *State of Sin*, and was given *Two thouſand five hundred Years* after.

2. The Fourth Commandment, when inſerted in the Law of *Moſes*, was delivered in a *way quite different* from all *thoſe Ordinances* which were abſolutely *ceremonial*. It was engraven by God himſelf on thoſe *Tables of Stone*, on which every *other* thing that was written, was confeſſedly *moral*, and of a *perpetual* Nature. But thoſe Appointments which were purely Ceremonial, were given in another manner, by a *Voice* only, or by *ſome Direction* from God to be written down by *Moſes*, or thoſe whom he appointed, and ſo delivered to the People.

Farther; this Law was put into the *Ark* with the other moral Precepts; and is refer'd to, as making one of their Number. For when *Moſes* refers to the Tables of the *moral Law*, he reckons up the Number of Commandments to be *Ten*: (*Deut.* x. 4.) Which neceſſarily includes the Law concerning the *Sabbath*. 'Tis therefore unreaſonable, to number this Command among thoſe which were *ceremonial*, when there

there was ſuch a particular Care that it ſhould be at firſt *written*, and all along *kept*, among thoſe which were *perpetual*.

3. When the *Jewiſh Ceremonial Law was aboliſhed by* CHRIST, yet the *Fourth Commandment* was obſerved, and *continued in force*. Luke xxiii. 56. *They reſted the Sabbath Day, according to the Commandment*.

St. *Luke* wrote his Goſpel, probably, *fifteen Years* or more after Chriſt; when he had accompanied St. *Paul* for ſome time, and well knew all that he had ſaid, and written, concerning the intire aboliſhing of the *Ceremonial Law*: And yet notwithſtanding all that, he mentions the *Obſervation* of the *Sabbath* as what might be called a *Commandment* ſtill, and allows the *Force* of it: *They reſted according to the Commandment*. The Day to which the Commandment was then applied, and on which *they* reſted, was doubtleſs the *laſt* Day of their Week; but the Commandment is refer'd to on account of their *Reſt*, not on account of the *ſeventh Day* of their Week being made a *continued* Sabbath. For that Text do's not lay the Streſs upon that, or ſo much as uſe the Expreſſion the *ſeventh Day*, but they reſted the *Sabbath Day*. A Holy Reſt was obſerved by them, and ſuch as was commanded by GOD. According

to this Commandment, *six Days* for Labour and the *seventh* for Holy Rest, has continued *ever since* the abolishing of the *Jewish Law*, as it was appointed Thousands of Years *before* it: And in this Sense the Obligation is perpetual.

SECTION V.

Giving some Account of the *universal Regards had to this Law, in all Ages, and all Parts of the Earth.*

AS a further strengthening the *Morality* or universal and perpetual Force of the Fourth Commandment, I shall now add some Account of the common Sense of *Mankind*, and the universal Practice of the World in this Matter.

It is evident, that the measuring of Time by *Weeks* every where prevailed in the World. Those Nations that had no Knowledge of the *Jewish* Records, yet fell into this. And whatever Names they gave to their Days, still they had but *seven* to make up their Week. This plainly shews, that there must be some *Original Law* and Foundation for such a Practice, before the *Jewish* Law was given.

Now

Now 'tis certain, that *Adam*, upon his first Creation, could not form a Notion concerning a *Month*, or a *Year*, till those Times had gone over his Head. He must first begin with the numbering of *Days*: And when he had lived *six Days*, then, according to the Pattern set by the Creator, to rest the *seventh Day*, this would immediately fix the measuring of Time by *Weeks*: And from hence the Computation of *Months* by observing the Course of the *Moon*, and after that, the fixing of *Years* according to the Course of the *Sun*, may very regularly and easily be accounted for. "This way of measuring Time by Weeks, "appears to be first settled, and the other "Computations to arise from this, be-"cause there was very great Difference "in the World about the Count of *Years*, "and *Months*, but never was the Week "counted to be more or less with any "People than *seven Days*.[e]"

Hence it came to pass, that a seventh Part of Time was every where observed as a *Rest*, or a *Festival*. The Day thus mark'd out by the Heathen World, was that Day on which they worshipped the *Sun*, their chief GOD; whilst *Moses*, to

[e] *Tract of the Sabbath before quoted*, p. 46.

cure this *Idolatry*, and to ſecure the Worſhip of Him that *made* the Sun and the whole World, appointed the *laſt Day* of the Week to be kept as a Day of holy Reſt. But a *Sabbath* was ſo much obſerved, on one Day or other, all the World over, that a *ſeventh Day*, (Biſhop *Patrick* tells us from *Philo*) "was truly called the "*Univerſal Feſtival*[d], kept by all People." He refers alſo to *Joſephus*, *Ariſtobulus*, *Heſiod*, *Homer*, and others in *Euſebius*, concerning the Sacredneſs of the *ſeventh Day*.

That the Nations forgot and grew regardleſs of the Worſhip of GOD on theſe Days, he do's not wonder; nor indeed can any Man, who conſiders that the World ſoon grew corrupt to ſuch a degree, as to forget the moſt *natural Duties*: But there was enough remaining to be a Proof of this *Antient Tradition*.

Steuchius, (a Man of ſo much Fame for general Learning, that he is ſaid to be worthy of eternal Remembrance, and to be indeed the Ornament of *Italy*[e]) affirms, as the reſult of his Reading and Obſervation in this Matter, That a *ſeventh Day* was, *every where*, *and in all Ages*, *accounted Venerable and Holy*[f].

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[d] Ἑορτὴ Πάνδημος. [e] Hoffman. Lexicon. in Steuch. [f] In omni ætate, inter omnes Gentes venerabilis & Sacer. Steuch. Annotat. in 2 Geneſ. See alſo *C. Downam* on this Subject, *p.* 74.

Yea

Yea I find, that an *Opposer* of the *Morality* of the Sabbath is forced to allow, what *Clemens Alexandrinus* [g] has from many Authorities proved, namely, *That the very* Heathen *knew the seventh Day was to be kept holy.* He would make this owing to some acquaintance which they had with the Law and Writings of *Moses*: But in reality it appears, that such a Day was spoken of several hundred Years, before the Writings of *Moses* were communicated to the World. The Law of *Moses* was not known, or read by the *Heathen*, till the Translation of it by the *seventy Elders*, in the Days of *Ptolomy* II. King of *Egypt*, about 300 Years before Christ [h]. And it is not of the *Jews Saturday Sabbath* that they speak, but of another Day in the Week.

Here let me add one Passage more from the Commentary of the Bishop of *Ely*, *viz.* "It is not to be understood that the *Patriarchs*, before and after the *Flood*, kept "*such* a Rest as God enjoyned the *Israelites* by *Moses*: For that was *proper* to "them, for a peculiar Reason, *&c.* And this "is all the *Christian Fathers* mean, when "they say the *Patriarchs* did not (*Sabbati-*

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g Strom. Lib. V. h See a particular Account of this in *Tract of the Sabbath*, printed for *Parkhurst* in 1692. p. 46.

zare) keep the *Sabbath* as the *Jews* did. But they had their Day of Holy Rest, for all that. (*Tertullian* adv. Judæos. Cap. 2. & 4. *Irenæus*, and others.)

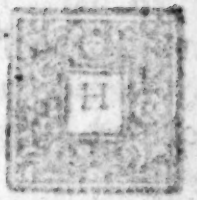
From the whole of these Testimonies it appears, that the *seventh* Part of Time fixed by God for Rest when he created the World, became *universally* obligatory. And it became a part of the *Law* of *Nature*, That Men should consecrate such a *Proportion* of their Days for the Services of Religion. And thus the Morality of the Command is fully established.

This is particularly urged by one of the *Homilies*[1] appointed to be read in Churches, "That the *Fourth Commandment*, as ap-"pertaining to the *Law* of *Nature*, ought "to be retained and kept of all good "*Christian People*." And the same *Homily* further argues in a *Style*, which exactly agrees with the *Explication* I have given of this Law: "Like as God himself wrought "six Days, and rested the seventh, and "blessed and sanctified it— Even so God's "obedient People should labour six Days, "and use the *Sunday* holily, and rest from "their common and daily Business, and "also give themselves wholly to heavenly

[1] See Homil. of *Time and Place of Prayer*.

"Exercises

" Exercises of God's true Religion and
" Service. And as good Children will
" not only become obedient to the *Com-*
" *mandment* of their Parents, but also
" have a diligent Eye to their *Doings*, and
" gladly follow the same, so if we will be
" the Children of our Heavenly Father,
" we must be careful to follow God's
" Example, as well as to obey his express
" Commandment.



CHAP. II.

Shews, *That the Day of the Week appointed for Holy Rest, was* altered *by our Lord* Jesus Christ *and his* Apostles, *from what it was according to the Appointment of* Moses: *But this was done, without any* Injury *to the Fourth Commandment: And in this Alteration* we *ought to acquiesce.*

SECTION I.

The Day *of the Week appointed for* Holy Rest *is* now altered, *from what it was by the Appointment of* Moses.

HAving proved that one *whole Day* in every *seven* Days is to be kept Holy; and that this is a universally binding and *perpetual* Command; *We* are as necessarily, and indispensably, obliged to observe

observe it, as ever the *Jews* were. But the definite Time now appointed to be kept Holy, is, according to common Estimation, the *first*, and not the *last* Day of the Week, as *Moses* of old applied this Law. 'Tis most agreeable to the Will of Him who is *Lord of the Sabbath*, and most suitable to our Profession of *Christianity*, to *begin* every Week with this Day.

Thus our *first* Parents began their Life. They being created on the sixth Day, the *first whole Day* that they liv'd, was the Day on which GOD rested from all his Work, blessing and sanctifying it. It was GOD's *seventh* Day, after six Day's Work; but it was *Man's first Day* of Life and Being. With this Day therefore Man must *begin* the Measure of his Time; and so after six Days Employment about this Earth, he must *go on* to make every *seventh Day* a Day of holy Rest, as his *first* Day was.

Hence it came to pass, probably, that according to Tradition, the generality of the World made the *first Day* of the Week their *chief Day*, before the giving of *Moses*'s Law. And their *chief Worship* was perform'd on these Days. And some have made this universal, and conclude that the Heathens *first Day* of the Week

was

was kept Holy by the antient *Patriarchs*, as their seventh Day[k].

But let that be as it will; the *Heathen* having every where perverted that Day to serve their *Idolatrous Purposes*, and having devoted it to the Worship of their chief God, the *Sun*; therefore to break off the *Israelitish* Nation more effectually from *Idols*, and from the *Heathen* and *Egyptian* Superstitions, it was fit they should go into a direct *Opposition* to them, in the DAY set apart for their religious Rest. For this Reason, as well as others, they must keep *Saturday*, when the Heathen World observed the Day they called *Sunday*. And in a Way analogous to the first *Sabbath*, as GOD created the World in six Days, and then rested the *seventh*; so *Moses* would

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[k] There is a *Book* printed for *Richard Chiswell*, 1683. with this long Title: The Doctrine of the *Church* of *England* concerning the LORD'S-DAY, or *Sunday Sabbath*, as it is laid down in the Liturgy, Catechism, and Book of Homilies, vindicated from the Vulgar Errors of modern Writers, and settled upon the only proper and sure *Basis* of GOD's Precept to *Adam*, and *patriarchal Practice*. Where an *Essay* is laid down to prove, that the *patriarchal* Sabbath instituted, *Gen.* ii. 3. celebrated before the *Mosaic Law*, and reinforced by the *fourth* Precept of the *Decalogue*, was the *same Day* of the Week, *viz. Sunday*, which Christians celebrate in Memory of the Perfecting of the Creation of the World, by the Redemption of Mankind.

I find another well recommended Writer (quoted before) also arguing, that the *first Day* of the Week is *more likely* to be the *very Day* of GOD's *Rest*, than the last Day which *Moses* made his Sabbath. "For suppose a Day of Rest orderly observed from "the first Creation of the World, and then we must conclude,

have

have them worship the great Creator of all Things, on *that Day*, which according to the *Egyptian* Computation, was then called the *seventh Day of the Week*. By this means they were set at a great Distance from the Worship of Idolaters, and were not to have any Communication with them so much as in the *Time* and *Day* of their *chief Solemnities*[1]. And all this, it *must* be acknowledged, was little enough to preserve the *Jews* from falling in with the *Idolatrous* Nations round about them.

Now for a *like reason*, the great SAVIOUR of the World abolishes the *Jewish Sabbath*, that he may establish the *First*

" *That* which was in common and *most universal Use*, was most " likely to be GOD's *seventh Day*. For when *Nimrod* (who was " also called *Belus* and *Baal*) began to worship the *Host of Hea-* " *ven*, and set up *Idolatry*; (whose Practice the other Potentates " of *Assyria* and *Chaldea* after followed;) what Day do we think " it is most reasonable to imagine would be appointed for the " Worship of their chief God, the *Sun*, but *that Day* which the " antient *Patriarchs* had in the highest and *greatest Veneration*? " This no doubt was the *seventh Day*, according to their Account, " which GOD at first blessed: And therefore the *Heathen* made " this Day their *Sunday*.

I do not lay any Stress upon this, as if the precise Day of GOD's Rest, at the Creation, could be determin'd by such arguings; but only to shew, that the change of the Day in *Moses*'s Time might be consistent with the *perpetual Obligation* of the first Institution, and so may the Change made by our *Saviour* be.

[1] This occasion'd great Aversions betwixt the *Jews* and other People: They were reproach'd as *singular* for the Day they observed, and kept holy. And they were by this means to have nothing at all to do with the *Heathen Rites* and *holy Days*; but to be brought up in an utter Estrangement to them, or Abhorrence of them. *See Tract on the Sabbath.*

Day

Day of the Week. This he did very agreeably to Man's *first beginning* and measuring of Time, as appears from what is said before. But not to insist farther on that; I have now said, our LORD made this Change, for a *like Reason* with that, which occasion'd the *seventh Day* of the Week being kept holy under the *Law*. For CHRIST was now to abolish every thing that was *ritual* and *ceremonious* in the Law of *Moses*.

So that as *Moses* intended by the *Time* of Worship, and the *Ordinances* he appointed, to destroy and root out *Idolatry*, and to keep the *Jews* from all *Heathenish* Superstition; in like manner our *Saviour* would have his Followers freed from the *Yoke* of the *Jewish* ceremonial Law, and from their *typical* way of Worship. For when the *Substance* was come, *Types* and *Shadows* must be done away. And, therefore, because the *Jews* were most ceremonious in their Behaviour on the *seventh Day*, and most of their *ritual Observances* were on that Day, it was highly expedient the Day of Rest and religious Service should be *changed*. For as long as the *seventh Day* was kept by them in such a *ceremonious manner*, as we read it was at the first Publication of the Gospel, there was no probability of Christianity prevailing in its

its Purity, Spirituality, and Liberty. But by our Saviour's lying in the *Grave* all the *Jewish Sabbath*, he shewed, *That* Day was now to become a *dead Day*; and all those *ceremonial Rites* and *Observances*, which were superstitiously attended to, were to be *buried* as his Body then was, and all were to be abolished in *him*. And from that very Time, he appointed the *first Day* of every Week, to be observed as a Day of holy Rest, by all his Disciples and Followers.

SECTION II.

The Proofs *given, for this change of the Day of Rest.*

IT is certainly a very dangerous thing to make the necessity of GOD's Worship, and the Authority of the *Lord's Day*, depend upon *human Orders* and *Customs*. For, (as Dr. *Prideaux* argues in a Book publish'd long ago,) what would it affect Men that are busied about *Farms*, and *Merchandise*, and *Domestick Affairs*, to tell them of an *human Institution!* Would they not easily set at nought all that could be urged in such a way? Would not prophane Men easily dispense with their absenting themselves from *Prayer*, and *Preaching*, and give them

themselves free leave of doing or neglecting any thing, were there not something found in *Scripture*, which should *bind* the *Conscience* more than any human Appointment? To this therefore let us look, and consider what Evidence we have, of the *first Day* in every Week being appointed to be kept holy, under the Gospel.

1. This is plainly determined by the *Actions of our Blessed Saviour on this Day*, and the *distinguishing Honour* he put upon it.

Actions do certainly make a Law, where they sufficiently publish the Mind and Will of the Lawgiver, as well as *Words*. The Signals given by a Prince, or General, are a Law to a whole Army.

And there are also certain Actions and Customs, in *Parliaments*, and Courts of *Judgment*, and among *other Bodies* of Men, which have the *force* of a *Law* to them, and are constantly observed and complied with. The Signals from Heaven, at the *Creation* of the World, (as before was shew'd) first made it a Law to keep a *Day* of *Rest*, after *six Days Labour*. This Law was not put into Words till many Ages after: But God shewed Man what was his Pleasure, by his *own resting* on the seventh Day, and *sanctifying* and *blessing* that Day. In like manner when God was *manifest in our Flesh*, he signaliz'd the *First*

Day

Day of the Week by such Actions, as made it the *most memorable Day*, and the fittest to be devoted to *Exercises* of *Religion*.

On this Day, *He rose from the Dead*, *Matth.* xxviii. 1. And by that amazing Act of Power, he gave undoubted Proof of his being indeed *that Prophet* who was to come into the World, and to settle all things. For the Scriptures all along testified, That the *Messiah* was to *suffer*, and to *rise from the Dead*, Luk. xxiv. 46. This Action, therefore, mark'd out the Day on which it hapned, as most fit to be observed in worshipping GOD; since that Worship was to be from thence forward, according to the Directions of Him who was declared to be the Son of GOD *with Power, by the Resurrection from the Dead*. This, beyond all Dispute, gave Assurance to his Followers, that he had a Power to *bless* what Day he should see fit, for their assembling together in a religious manner. CHRIST ended all his Labours and Pains for our sakes, and having finished all his suffering Work, he rose for our Justification and Glorification.

On this Day he chooses to *meet* his Disciples also, and to *bless* them; and by these Actions further distinguishes it, as a Day to be religiously observed. When the Disciples were assembled on the *first Day* of the

the Week, *Christ* shew'd himself to them after his Resurrection, once and again at the stated Return of that Day: *John* xx. 19, & 26. Luke xxiv. He brightned this Day with his special Presence; he enriched it with the noblest Gifts; and he made it memorable by the most *signal Blessings*. He then laid his *Instructions* before his Disciples, *breathed* on them, and spoke *Peace* to them, and gave them *sensible* Demonstrations of his being *alive* from the *Dead*, and living for *their sakes* and for their Salvation. He plainly carried their Attention, from every *other Day*, to this, as above all others remarkable.

Another most amazing Action on this Day, was, the sending of the HOLY GHOST[m], *Acts* ii. *begin*. Then did He gloriously appear, with whom and by whom all spiritual Gifts and Graces are confer'd. He then descended on the *Apos-*

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[m] 'Tis there said, *when the Day of Pentecost was fully come*, i. e. the *fiftieth Day* after the Resurrection of Christ. As the Disciples were assembled the *first Day of the Week*, when JESUS came and stood in the midst of them, immediately after his Resurrection; (*John* xx. 19.) so it was evidently the *first Day of the Week*, when the HOLY GHOST also found them *assembled all with one accord in one Place*, and shed his miraculous Gifts on them. The Day of Christ's *Resurrection* being the *first* of those fifty, from whence we are to compute to the *Day* of *Pentecost*, there was just seven Weeks from one Day, to the other: The *first Day* of the *eighth Week* from thence, was the *fiftieth* Day. 1, 8, 15, 22, 29, 36, 43, 50.

tles,

tles, to teach them; and he did Wonders on the Hearts of others, to convert them. The very first time of the SPIRITS appearance, a *vast Assembly* was converted, and a very numerous Church was *born in a Day*. On this Day St. *Peter* preach'd that *Sermon*, which, by the powerful Influences of the Holy Ghost, won over *three thousand Souls* to be Disciples of JESUS.

Thus CHRIST, by *distinguishing* this Day, and so highly *blessing* it, has plainly pointed it out for religious Service. If the Creator's blessing a seventh Day made it observed at first; what shall we say to such multiplied and rich Blessings, as those which have mark'd out the *Christian Sabbath?* Such *Actions* must be owned, as fully to declare and express the Will of Heaven, as any Declaration in *Words* could do: And these have *more Force* than a bare Precept.

2. The *Apostles*, by the infallible Direction and Inspiration of the Holy Ghost, *did interpret these Actions so, as to observe this Day for their religious Assemblies.*

As *Moses* settled the Matters of the *Jewish* Worship and Tabernacle, so the *Apostles* were to settle the Orders of the Gospel Church. Their leaving upon Record, therefore, what was their Practice under the Guidance of the blessed SPIRIT, certainly shews what was the Will of GOD

in

in this Matter. Now they expressly tell us, that they met together on the *first Day of the Week*, to celebrate the *Sacrament*, and to hear the *Word* of GOD, *Acts* xx. 7. *Upon the first Day of the Week, when the Disciples came together to break Bread*, Paul *preached unto them*. So in the 1 *Corinth.* xvi. 1, 2. The *first Day of the Week*, when the Churches were assembled, is appointed as the proper Time for their *charitable Collections*; they being then in the best frame for such Services, and having the best Opportunity. And the Churches of *Galatia* are mention'd also, as *exemplary* in this Matter. The *Apostles* therefore having *interpreted* the Actions of our *Saviour* on this Day, so as to meet *statedly* upon it; and by the Holy Ghost being directed to *set apart* this Day, (or to *sanctify* it,) for the Exercises of Religion, Charity, and Goodness; there is very plainly a Divine Authority in appointing this Day to be kept holy.

3. The *Name* by which *this Day* is called in *Scripture*, shews that GOD would have it thus *distinguish'd* and *observed*.

It is expressly called the LORD'S DAY, (κυριακὴ ἡμέρα,) Rev. i. 10. A Term that is not applied to any other thing in the New Testament, but to the *Sacrament* of Christ's *Body* and *Blood*, which is called the

the LORD's *Supper*, (δεῖπνον κυριακὸν.) If we explain the *one* of these Places, by the *other*, then a calling this Day the LORD's DAY denotes, his particular *instituting* and appointing of it, as he did the Ordinance of his *Supper*[n]. And it declares the special Signification which he intended this should be of to his *Church*, and determined the constant *setting apart* this Day for his Worship and Service.

Hence it is, that the first Writers after the *Apostles* speak of this Day, as appointed and fixed for the Christian Assemblies by CHRIST *himself*. *Arnobius*, and with him a Train of Expositors, understand that Text in *Psal.* cxviii. 24. as speaking of this Day; *accounting it the Day which the* LORD himself *has made*, and therefore to be *rejoyced in*, and *kept holy*.

From the *Scriptures* before produced; it plainly appears, that the Observation of the *first Day* of the Week is not a *mere human Tradition*; since it is so expressly recorded in the *Word of Truth*, that CHRIST *rose* from the *Dead*, and *met* his Disciples, and *blessed* them, on this Day; and sent his infallible *Spirit* to guide them; and

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[n] Dies Dominica *dicitur eadem ratione, qua sacra Eucharistia Cœna vocatur* Cœna Dominica: *quia, scilicet, & a Domino nostro Jesu Christo fuit* instituta, *& ad eundem etiam Dominum*, in fine & usu *debet referri*. Ames. Med. Theol.

his

They, by his guidance, settled and appointed This to be the Day of their *constant assembling* for religious Worship; and thereupon they distinguish'd it, by the Name of the LORD'S DAY.

If after this, any will add the *universal Practice* of the *Christian Church* from the Time of the *Apostles*, as a Proof of this Settlement being made in their Days, and by their express Orders, I readily join in the Argument. But if the Practice of the *Church* be pleaded by *any*, so as to make the Observation of the LORD'S DAY depend only upon *Church Authority*; here I apprehend they do greatly injure *this Day*; and discredit the *Law* of GOD, by dishonouring and abrogating the *Fourth Commandment*; and they make no just Distinction betwixt *human Tradition*, and *Divine Revelation*.

SECTION III.

It was no Injury *to the Fourth Commandment, to make such a* Change *of the* Day *as that before mention'd.*

ONE would think by some Men's Writings, that the *Fourth Commandment* could not be preserved, and the *Lord's Day*

Day at the same time observed and kept Holy: Whereas it evidently appears both from the *Letter* and *Sense* of this *Law*, (as was largely shewn in the first *Chapter* of this Treatise) that the Commandment has still the *same weight* and *force* when applied to the *first Day* of the Week, that it had when applied to the *last*. *Six Days* are still allowed to worldly Labour, and the *seventh* devoted to *holy Rest*, according to the *express wording* of the Command.

That there was no new and *positive Precept* given by CHRIST, for Men's devoting a *seventh part* of their time to GOD, was for this plain Reason: Because there was *no need* of it; that being already fixed by an indelible, and never-to-be-repealed Law. It would have made the *old Law* appear more *insufficient*, to say, that a *fresh Law* was necessary to keep it in *force*, and to maintain the *Authority* of it. This stood as a part of *that Law* which CHRIST came, *not to destroy*, *but* to enforce and *fulfill*. And it was no Disparagement to the fourth Command, for the LORD of *the Sabbath* to set the *Day* of Rest at the *beginning* of the Week, which for some Ages had been set at the *close* of it.

Whether the seventh Day of *Moses* was the *patriarchal* seventh Day or not, yet

'tis evident the Reason assigned for the observance of the *Jews* Sabbath, was *peculiar* to the *Jewish* Nation. "That which "determined the *seventh Day*, as fixed "in xvi. of *Exodus*, after six Days La-"bour, to be the *Jewish* Rest, was their "Redemption out of *Egypt*; and the over-"whelming of *Pharaoh* and his Host in "the *Red Sea*; which was upon this ve-"ry Day. The Example of the Creation "was a reason for sanctifying *one* Day *in* "*seven*, but the Designation of *this se-*"*venth* Day was from their wonderful "Deliverance."[o] This will appear very plain, to any watchful unprejudic'd Reader, if he considers what is said of GOD's blessing *his* seventh Day at the *Creation* of the World, which is inserted in the Fourth Commandment: And then turn to what is

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[o] Bp. *Patrick's* Commentary, quoting and referring to a Discourse of Mr. *Mede*.

So also the *Book before quoted* (printed for *Chiswell*) shews that the *Fourth Commandment* in the Decalogue, was different from the Application of it to the *Jews* seventh Day in the vth of *Deuteronomy*. But that Book being written to prove that the Day of Rest, now observed by *Christians*, is *certainly the very same Day* of the Week on which GOD *rested* at the *Creation*; this View hath carried that Writer into many Mistakes, for which Dr. *Wotton* in his late *miscellaneous Discourses*, rejects his *whole Design*. But it is a Mistake also of Dr. *Wotton* to speak of him as *singular* in this Opinion. For Dr. *N. Homes* had labour'd that Point, in an Essay publish'd 1673. which was written on purpose to prove that our *Lord's Day*, or *Sunday*, is the very same Day of the Week which was anciently observed, before *Israel's* coming out of *Egypt* both by *Jew* and *Gentile*, and after that by the *Gentiles*. And

said concerning the Observation of the seventh Day as appointed by *Moses*, for which a distinct Reason is given in the vth of *Deuteronomy: Remember that thou wast a* Servant *in the Land of* Egypt, *and that the* LORD *thy* GOD *brought thee out thence, through a* mighty Hand *and by a stretched out Arm:* Therefore *the Lord thy* GOD *commanded thee to keep the Sabbath Day.* That is, the Day *then* fixed for their Sabbath.

In like manner, and for a much greater reason, the Alteration made to the *first Day* of the Week is fully prov'd to be of GOD. It was ordered by him, who had an undoubted Right and Power, thus to commence a *new reckoning of Days.* And therefore the *old Law* is to be applied to the *Christian* way of computing *six Days*

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some *others*, refer'd to before. This however I do not insist on; it being sufficient to recommend the Explication I have given of the Fourth Commandment, That it is *altogether uncertain* which was the seventh Day from the *Creation*, when *Moses* delivered his Law. For which reason the Command is worded so, as to require in general the *seventh Part of Time*, and that only. But *Moses* applied that general Law to the *last Day* of the Week, according to the *then-Computation*, for Reasons abovemention'd that were *peculiar* to the *Jews*. And if we fall in with those that suppose *Moses changed* the Day from what it was in the *patriarchal* Times, yet the *Authority* of the fourth Command, as founded upon the *first Law* of the *Sabbath* at the Creation, stands firm, provided it appear that such a *Change* was by Commission from GOD. And of this we have full Proof in the *Miracle* of the *Manna* as it is related in *Exod.* xvi. "that *Moses* was owned of GOD in the Day then appointed for Rest.

for Labour, and the *seventh* for holy Services, as in former Times it was applied to the Day of the *Jewish* Computation from their Deliverance out of *Egypt*.

Further; let it be carefully considered, that CHRIST came to be the Saviour of *other Nations*, and not of the *Jews* only. And if those of several Nations be brought to observe the Institutions, and to worship according to the Directions of the *Gospel*, there must be Alterations made *somewhere*; because of the *different Days* which were observed among *Jews* and *Gentiles*. This *Wall of Partition*, as well as others, must therefore be taken down and removed: There must be but one *Sheepfold*, and one *Shepherd* and *Bishop of Souls*. Consider then, what was said of the manner of computing Days and Weeks *before* the giving of the *Law*; and then think on the Reasons assigned for abolishing the *Jewish Sabbath*; and you will see the Wisdom of the great Lawgiver is very conspicuous in determining, that this Law, as it must now extend to *all Nations*, and continue to the *End of the World*, should be applied to the *first Day*, rather than to the *last* Day of the *Week*.

This Alteration was brought about, without any Disturbance to the *Affairs* either of Kingdoms, or particular Persons:

No

No Disorders were created by this Change. The *Christians* for some time observed both the *seventh*, and *first* Day of the Week, as appears from that Phrase used in the *Scriptures*, the *first Day Sabbath*.[p] And in After-ages, this was the Practice for some time, till the *Exercises* of *Religion* were all gradually carried from one Day to the other, and then generally *confined* to the *first Day* of the Week. Thus GOD was pleased to conduct the Piety of the first *Christians*, prudently to settle and fix this Matter, so as that the Computation of the Fourth Commandment might take place again as soon as possible every where; *viz. six Days* for Labour, and *one only* in *seven* for Religious Rest; dropping the *Jewish*, and establishing the *Christian Sabbath*, to be observed as long as Days and Weeks shall endure.

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p Εν τῇ μιᾷ τῶν Σαββάτων, Acts xx. 7. & 1 Cor. xvi. 2. Imò etiam post Apostolorum Tempora, ejusdem rei multa exstant Testimonia. Vid. Suicer. Thesaur. in Voc. Σάββατον.

SECTION IV.

We ought to acquiesce in this Alteration, *and observe the* Fourth Commandment *according to it.*

WHatever *Inconvenience* there might seem to be in the first Attempt to *change* the Day of Rest, *That* being long since gotten over, 'tis now exactly according to the Command, for us to *go on* as we find things settled. And the more sensible we are of the Wisdom, Power, and Goodness of GOD in effecting *this Change*, and in the Reasons of it, the more should we *rejoice* to fall in with it.

If any should say, that the Explication I have given of the Fourth Commandment may be made to suit *any Day* of the Week, provided there be six Days for Labour kept always together, and therefore the Christian might as well continue to observe the *Jewish* for his seventh Day, as the Day he do's; I will here set down what a *Learned Writer* has alledg'd [q] in Answer to a Plea of this Nature. " The " *Christian* must *not* keep the *Jews* seventh

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[q] *Mede.* Book. I. Disc. xv. p. 57.

" Day,

" Day, because in so doing he would seem
" not to acknowledge his Redemption to
" be already performed, but still expected.
" For the *Deliverance of* Israel *out of*
" *Egypt* by the Ministry of *Moses*, was
" intended for a Type and Pledge of the
" Spiritual Deliverance which was to
" come by *Christ*. Their *Canaan* also, to
" which they marched, being a Type of
" that Heavenly Inheritance which the
" Redeemed by *Christ* do look for. Since
" therefore the Shadow is now made void
" by the coming of the Substance, the
" Relation is changed, and GOD is no
" longer to be worshipped and believed
" in as a GOD foreshewing and assuring
" by Types, but as a GOD who hath
" performed the Substance of what he
" promised. And this is that which St.
" *Paul* means, *Colos.* ii. 16, 17. When he
" saith, *Let no Man judge you* (henceforth)
" *in respect of a Feast Day, New Moon,*
" *or Sabbath Days, which were a* SHA-
" DOW *of good things to come, but the* BO-
" DY is of Christ.

The seventh Day after six Days Labour, is the Law of the Creation. To make *Saturday* that seventh Day, is the Law of the *Jews*, for Reasons peculiar to them before assigned. To make the *first Day* of the Week the Sabbath, is the Law of

Christians, for Reasons unspeakably beyond those which determin'd *Saturday* to be the *Jewish Rest*.

He must, therefore, be esteemed a very perverse, and unreasonable Man, who will *despise* the Christian Institution after so much is done to engage his religious Regards to it. All things are now fixed so, as that both the *Creator*, and *Redeemer*, may be glorified on this Day. And the Blessings of *both*, may now be derived on all sincere and pious Worshippers.

All *Denominations* of Christians are agreed (excepting some very few) in observing the LORD'S DAY, whatever different Thoughts there may be concerning the *Grounds* of it. 'Tis become the *Law* of *Nations*, as well as the *universal Practice* of the *Church* : So that every Prophaner of the LORD'S DAY in these Parts of the World, rebels against the Laws of his *Country*, as well as *offends* (in the *Psalmist*'s Phrase) *against the Generation* of GOD'S *Children*. And he evidently turns away from his *own Mercy*, who seeks his worldly Gain or Pleasures on this Day, to the Contempt of GOD, and his *Soul*. For what *shall it profit a Man to gain the whole World, and lose his own Soul?* Or what will he do, that now spends his Days in *Idleness*, and *Ease*, and *sinful Pleasure*, when

when GOD shall call him to account for his *abused Sabbaths*? How justly will he be condemned for ever to *depart* that Presence, which he us'd to shun? And to dwell with those who shall spend an Eternity in *weeping, wailing, and gnashing of Teeth*, instead of joyning the blissful Assembly above, where they are singing continual Halleluias, and keeping an endless Sabbath?

I shall not go any further in pleading for the observance of this Command at present: Only this one thing it may be proper here to subjoyn, *viz.* That the *superadded Obligations* laid upon us by our *Blessed Saviour*, will expose those to much *sorer Punishment*, who perish from under the *gospel means* of Salvation, than is appointed to such as despised the *Law* of *Moses*.

Upon the whole, this is now an established Point; That a *Day of Rest* being weekly observed by the *Christian* Church, as it was from the beginning of the World by the *Patriarchs*, *Jews*, and *other* Nations; and the *Order* and Computation of the *Fourth Commandment* still being complied with; (*six Days* for Labour, and the *seventh* for holy Rest;) we are obliged, by this Command, to *go on* in the Observation of *our Day* of the Week, as much as the *Jews* were obliged to keep *their Day*. And, on many Accounts, *our* Obligations are greater

than those of any *other Religion* in the World.

We have a greater and better *Master*; *Moses* being faithful as a *Servant* to lead to Christ, but *Christ* being faithful as a *Son* to accomplish and settle all things. We have also a much greater *Salvation* now to commemorate, than that of *Israel* from the Slavery and Bondage of *Egypt*; a Salvation from Sin, Death and Hell. And the Gift of the *Holy Ghost* on this Day, makes it a Day the fittest of all other for those Religious Services, which are to have respect to our *Creator Redeemer* and *Sanctifier* at one and the same time. And to add no more in this Chapter, we have a better Hope, and fuller Assurances of *Immortality* and eternal Rest, at the End of *our* Sabbaths, than ever were granted to the Observers of any *other* Day of Rest.

CHAP.

CHAP. III.

Shews, *How the Seventh Day is to be observed, as a Day of* Rest.

HAVING prov'd the *perpetual Obligation*, of the Law concerning the *Sabbath*; we are next to know, and consider well, how GOD would have his Sabbaths to *be kept*. He is said to *sanctify* the Day of his Rest; which signifies, (according to the known Acceptation of the Word) a *separating* such a Day from all others, and devoting it to some *holy* and good Purposes.

There must be, therefore, a ceasing from all *worldly Labours* and Employments; no *Trade* or *Calling* must be exercised on this Day. And this Leisure from worldly Business must be improved in Acts of *Homage* to our *Maker* and Redeemer, and in applying our selves to the Thoughts and Practice of *Religion* [r].

[r] Ad Sabbathi rectam observationem duo requiruntur; Quies, & quietis illius sanctificatio. *Ames.*

In this *Chapter*, I shall explain that *Rest* which the Fourth Commandment requires; and in the *next*, I shall shew how this Rest is to be *sanctified*, or religiously improved.

SECTION I.

Explains *how we are to understand*, in general, the Rest *enjoined by the Fourth Command.*

SO *far* as the *Fourth Command* goes, in appointing *Rest* on the Sabbath Day, it certainly obliges *us now*, as well as the *Jews* of old. But if we carefully examine the Expressions made use of, to describe and limit this Rest, we shall find them very far from obliging us to the *Jewish Way* of resting on their Sabbaths.

It would be wearisome and unprofitable, here to relate the *Jewish* Laws, concerning *every Man's abiding in his Place, and not going out on the Seventh Day:* (according to *Exod.* xvi. 29.) Or to speak of their Prohibitions and Restraints, about dressing *Meat*; cleaning, or putting on of Clothes; and a Multitude of other things, which they made necessary in the Observation of

the *Mosaic* Rest [f]. These are not bound upon us by the *Fourth Commandment*, but were peculiar to the *Jewish* Nation, and made requisite by Laws and Constitutions of their *own*. The great LORD of the *Sabbath* has taught us to understand the Rest GOD appointed, as being *made for Man*, and *not Man for that Rest*, (Mark ii. 27.) And he freed his Disciples, in the Days of his Flesh, from those *traditionary Laws*, and superstitious Observances, which the *Jews* laid a mighty Stress upon. (*Luke* vi. beginning, *John* v. 10, 11. *Luke* xiii. 14, 15, *&c.*)

If we consider this *Rest* as it is explain'd in the Body of the *Fourth Commandment*, it is to be understood of laying aside all *secular Employments*, and Week Day Labours in any *Calling*, that we may on the seventh Day turn all our Thoughts and Hearts to GOD, and *rest in him*. I know, the express Words of the Command are, *Thou shalt not do any Work*, or *all thy Work*. But we must consider this Clause with the Clause which immediately goes before it. There 'tis said, *six Days shalt thou labour*,

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[f] Their *List* of Works forbidden on the Sabbath, with the Cases and Determinations thereupon, may be seen at large in the *Mischna*, Vol. II. *Ed. Surenhus*, *Amst.* 1688. Also in Dr. *Wotton*'s late Translation of the whole Title, *Shabbath*.

and

and do all thy Work; or all thy *Trade*, *Art*, or *Occupation*. For that is the proper Sense and Meaning of the *Hebrew* Word [t], there translated *Work*. And then it follows, on the *seventh Day*, which is the *Sabbath* of the LORD thy GOD, *thou shalt not do any Work*, that is of thy proper *Week Day Business* and Employment. Or, according to the literal rendring, Thou *shalt not do all thy Work*, as is allowed on the *six Days* just before mention'd. The Sum and Substance of the Command in this Branch of it, is; "Thou shalt not "follow any *Trade*, or *worldly Emyloy-* "*ment whatsoever*, whether it be Labour "of the Body, the Hands, or the Head, "which on other Days is pursu'd for the "sake of worldly Enjoyments, and to "provide for this bodily dying Life.

According to *this* Explication, the Case of the Man *stoned to Death* for *gathering Sticks* on the *Sabbath* Day, is to be judg'd

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[t] *Schindler* in his *Pentaglot.* on the Root [לאך] tells us, the *Rabbins* take מְלָאכָה for *Art* or *Vocation*, and in the Plural, for *Arts* and *Callings*. And by this Construction, *Montanus* has corrected *Pagnine's* Translation of the Bible. Where *Pagnine* has it, *non facies omne opus*; *Montanus* turns it, *non facies omnem functionem*, Deut. v. 14. Where *Pagnine* says, *omnis faciens opus in die Sabbati*; it is to be read according to *Montanus*, *omnis faciens opificium in die Cessationis*, &c. Exod. xxxi. 15. With many other Places.

of

of by us. He was gathering Wood to use in the Way of his *Occupation*, or to *pile* it up for *Sale* in the Camp, as our most learned Expositors conclude. Because what is rendered in our Translation *gathering of* Sticks, is rendered by others (and was the Sense of the *Jews* [u]) *binding up* Sticks, as they do that *faggot* them. And that none might dare after that Time to pursue their worldly *Gains*, or follow their worldly *Business* on this Day, the *first Transgressor* of this kind was ordered to be *stoned*.

The Commandment, thus explain'd, obliges *Christians* as well as *Jews*; but the ceremonious Pollutions, and the many *little* insignificant things, and some very needful and *proper* things to be done, which the *Jews* counted a Breach of their *Sabbath*, are no Ways obliging to us. They were not made of such Importance by the *Fourth Commandment*, but by *other Laws* purely ceremonial, or by the *Traditions* of their *Elders* and *Rabbins*.

If the Word translated (*Work*) in the Fourth Commandment, be interpreted as

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[u] The *Jews* tell us, this Man's Name was *Zelophehad*; who (in *Numb.* xxvii. 3.) is said to *die in his own Sin*. Which was (in their Account) this Profanation of the Sabbath. See *Patrick's* Comment on *Numb.* xv. 32—36.

I have

I have now shewed is the just and proper Construction of it, this will soon determine many Debates which there are about the *Manner* of *observing the Sabbath*; and will remove many *needless Scruples* which have arisen in the Minds of some good People. 'Tis the *spiritual Benefit* now to be made of this Day, and the *Devotion* of it, to which the *Rest* appointed must be subservient. And therefore all those things are allowed to be done, that are requisite to fit us for the more chearful and profitable Attendance, on the Exercises of Religion. A *little thing*, that may be done without altering the *Frame* of the Mind toward God, and without employing our Thoughts and Concern much about it, should raise no *Scruple* in us. Things *necessary* speak for themselves, and are allow'd by all. Works of *Government* toward those under our Direction, and Care of the *Creatures* that are in our Keeping and Power, (as our Saviour particularly instances in *watering* the *Ox* and the *Ass*) are also determin'd by the *Gospel* very fit to be done. And all Works of *Mercy* and Compassion to our Fellow Creatures, where we are called to attend on them or help them, do well accord with the general Notion of this Day's Rest. All are put together in this *Latin* Verse:

Parva,

Parva, necessarium, res publica, res pia fratri.

All Works of *Piety* are the very Business of the Day, as I shall shew hereafter. And therefore all Works *tending* thereto, are also to be look'd upon as consistent with the Rest GOD requires: Such as travelling or walking to the Place of GOD's publick Worship; clothing our selves in a Manner that is decent, and fit to appear in Publick; and doing those things that are needful to our own Health, and to the Health, Comfort, and good Order of our respective Families: Such things as these, provided they take not up too great a *Proportion* of our *Time*, and too great a *Share* of our Concern, (so as to *prevent* the Services of Religion, or *distract* us in them) are no Transgression of the Fourth Command. *Thus stands the Notion of this Rest in general.*

SECTION II.

Particular Proofs from Scripture of Men's being forbidden to exercise their Trades *on the Sabbath.*

SINCE it is enjoined by the Fourth Commandment, That Men should do no

no Manner of *Trade*, nor Work of their particular *Callings*, on the Sabbath; this is to be more fully insisted on, and must be esteemed as a Matter of *perpetual Obligation*. If we consult other Parts of Scripture, we shall find several Trades particularly mention'd, and *expresly* forbidden on the Sabbath.

Those Employments (for instance) are forbidden, which relate to the *providing of Food*, or other *Refreshments* for our *Bodies*. Those, who by their Callings are *Tillers* of the *Ground*, or Providers of *Corn* and *Wine*, and such things as are necessary for the *Sustenance*, as well as Delight of others, must forbear their *Week Day Labours* on the Sabbath. It is particularly mention'd (*Exod.* xxxiv. 21.) *Six Days thou shalt work, but on the seventh Day thou shalt rest; in earing Time and in Harvest thou shalt rest.* This do's not affect us, as it did the *Jews*, if we look to their Explications of it; but as it refers to any one's *Trade* or *Week Day Calling*, it does. In the Book of *Nehemiah* (Chap. xiii. 15.) it is said, *In those Days saw I in* Judah, *some treading Wine Presses on the Sabbath, and bringing in Sheaves, and lading Asses, as also Wine, Grapes, and Figs, and I testified against them.*

Now,

Now, if those Trades must not be exercis'd, which consisted in the *first gathering* and providing of these things; much less can those Employments be pleaded for, which consist in furnishing out Delicacies and *Entertainments* from these Provisions. People may, no doubt, dress and prepare that Food which is necessary for their respective *Families* on the Sabbath, if it be laid in before-hand; but no Persons are to exercise their *Trades* on this Day, either in preparing and laying in *Materials* for eating and drinking, or in providing and furnishing out things *ready for Use*, so as to expose them to *Sale*.

In this, our *own Laws* do acknowledge the *perpetual Obligation* of the Fourth Commandment. For though we are told that *Harvest Work* has been allow'd in *England* on this Day [x], upon some Emergencies; yet the making an *extraordinary Case* of any thing of that Nature, plainly shews that the *general Practice* is condemned.

Again we find, all Trades that consist in *buying* and *selling*, and all *Manufactures* in order thereto, are forbidden on the Day of holy Rest.

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[x] Bishop *Taylor* says, he had found in an old Injunction of Queen *Elizabeth*, that *Corn may be carried on* Sundays, when the Harvest is *unseasonable* and *hazardous*. *Doctor Dubit.* p. 278.

All

All *Merchandise*, and also the Sellers of all kinds of *Ware*, are expressly testified against, in the forequoted *Chapter* of the History of *Nehemiah*, (℣. 16, 17.) There *dwelt Men of* Tyre *also therein, which brought Fish, and all manner of Ware, and sold on the Sabbath unto the Children of* Judah, *and in* Jerusalem. *Then I contended with the Nobles of* Judah, *and said unto them, What evil thing is this that ye do, and profane the Sabbath Day? Did not your Fathers thus, and did not our* God *bring all this Evil upon us, and upon this City? Yet ye bring more Wrath upon* Israel, *by profaning the Sabbath.*

After this, when the *Merchants*, and *Sellers of all kind of Ware* contented themselves to lodge *without Jerusalem*, yet *Nehemiah* would not rest 'till he had driven them from *about the Walls* and *Suburbs* of the City, (℣. 20, 21.) In this he acted as a *good Magistrate*, agreeably to the Laws and Statutes of the *Jewish* Kingdom. Though it is plain, these things were not peculiar to the *Jewish Rest*, as some would have us believe; but have still, by the wise Providence of God, been made Laws to other Parts of the World. According to this, the Laws and Statutes of our *own Nation* are very much formed: In which they are certainly agreeable to *that Rest*, required

required in the *Fourth Commandment*. And thus GOD takes Care to *perpetuate* the *Law* of the *Sabbath*, according to the aforemention'd Explication of it.

SECTION III.

All Sorts of Carriages, *and needless* Traveling, *forbidden on the Lord's Day.*

THE *Commandment* does not only forbid Man's doing any Work or Business in the Way of his *Calling*, but it forbids the using, or working of *Cattle* on this Day. So that there must be no drawing of *Carriages*, nor loading any Creature with *Burdens*, nor appointing them for *Journies*, and travelling from Place to Place. These things are necessarily implied in the *Cattle* being appointed to rest on the Sabbath.

As to *Carriages* and bearing of *Burdens*, these are not only expresly forbidden, but a particular Caution is given, to make such a Prohibition the more observed. *Jerem.* xvii. 21, 22. *Thus saith the* LORD, *take heed to your selves, and bear no burden on the Sabbath Day; nor bring it in by the Gates of* Jerusalem: *Neither carry forth a Burden*

Burden out of your Houses on the Sabbath Day. The Prophets were the great *Reformers*, under the *Jewish* Dispensation; who were always most vehement, and concerned, in calling Men to the Observance of the *moral Law.* We find them making very light of *ceremonial* Services, in Comparison of *moral* Duties. Here, therefore, let it be carefully remark'd, that with the same Zeal with which they reprove the People for *Idolatry*, and profane *Swearing*, and for *Murders*, and *Adulteries*, they also reprove them for the *Profanation* of the *Day* of *Rest.* For this Reason, what I have quoted from the Prophet, is not to be esteemed a Matter of *Ceremony* meerly; (something that belong'd to the *Jews* and none else;) but it is (at least to me it is) an Explication and Enforcement of the Rest of the Sabbath, considered as a *perpetual Law.*

The Reason why buying and selling, and bearing Burdens were forbidden, was not a Reason that *passeth away*; as in temporary and ceremonial Observances is the Case; but it is a Reason of *perpetual Force.* In order to attend to spiritual and religious Exercises, we must forbear those Ways of employing our selves, which would either keep our *Bodies* from the worship and service of God, or unfit our *Minds* for it.

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The very Thoughts, therefore, of *buying* and *selling*, and *conveying* Things from Place to Place, should be banish'd from our Heads and Hearts on GOD's Day; as the *Buyers* and *Sellers* were, by our Blessed LORD, *whipt out of the Temple*.

For the same Reason it is unlawful to *journey* on this Day. We are not indeed confined to what the *Jews* called a *Sabbath Day's Journey*: For if our profitable Attendance on the publick Worship of GOD, make it requisite to go to a Place at some Distance, on such an Occasion we are allowed to travel. But to take *Journies* upon the Day of GOD's Rest, and employ *Servants*, and use *Cattel*, and make the *People*, where Refreshments are sought for, *live* on *that Day* just as they do *on others*, is a manifest Breach of the Fourth Commandment. It will not do, for Men to pretend that they travel only betwixt the Times of publick Worship, and that they can employ their Thoughts very profitably by the way; unless they could undertake that their Example shall have no ill effect upon others, nor do any thing to discredit GOD's Law concerning the Observation of his Day. For he that shall break *one of the least Commandments, and shall teach Men so*; (that is, make others break it, by what he do's;) *he shall be*

called

called least in the Kingdom of God, *Mat.* v. 19.

In Cases of *Necessity*, or *Mercy*, no doubt but *this last*, or any of the things aforemention'd, may be dispensed with. But to make a *justifiable Necessity*, we must be sure to observe these following Particulars.

(1.) It must be something very *important* and *considerable* in *itself*, and urged by very great and good Reasons. Because the Reasons for resting on God's Day, are very great and important, it is not a light Matter that can over-rule them.

(2.) It must be a Matter that could not well be contriv'd *before* the Sabbath, nor will bear deferring to an *After-time*.

(3.) It must be something that would *always* have the *same Necessity*. That is, if the same thing should fall out on *another Day*, as requisite to be done, it must be *so necessary* that all *other Business* should be forced to give way to it, or else it is not of such Necessity as to make the Duties and Exercises of Religion yield to it, on the Lord's Day.

SECTION

SECTION IV.

There must be a resting or abstaining from all sensual Diversions *and* Recreations.

IF lawful Work and Labour must not be followed on *this Day*, as on the *six* Days *of the* Week; there is much more reason for all *Sports*, and bodily *Diversions*, to be laid aside. Because the Design of God's separating this Day from others, is more perverted and contradicted, and more hurt is done to Religion, by such a loose and sensual way of spending Time, than by *regular Labour*. The more Men give up themselves to bodily Pleasures and Recreations, the less Relish will the Soul have for *spiritual* and *eternal* Things. Diversions make the Spirit trifling and unfixed; and give the Flesh Advantage to profane and pollute the Mind; and they set the Heart against that *Reverence* and *Seriousness* which becomes a Creature doing Homage to its *Maker*, and seeking the most important Blessings from him.

That of the Prophet *Isaiah*, Ch. lviii. ℣. 13. must therefore be applied to the Day of God's *Rest* in general, and not merely to the *Jewish* way of keeping their Sabbaths: *Not doing thine own Ways,*

nor finding thy own Pleasure, nor speaking thine own Words. The plain Reason of the thing makes this Injunction *perpetually* binding.

Hence it is, that such as would make our Observation of a Sabbath, as *Christians*, to be only a *human Appointment* and *Constitution*, yet have declared against all *Plays*, and *Sports*, and vain *Feasting*, and *Drinking*, and *loose* wanton *Conversation* on this Day [y]. Since it is a Day intended to prepare Men for their *heavenly Rest*, it must appear to common Reason exceedingly inconsistent and disagreeable, for any to give up themselves to *sensual* Frolicks and Entertainments.

"Such is the Reverence (says one) due "to the publick Exercises of Devotion, "that they require not only a ceasing "from other Works and Thoughts for "the time of the Performance, but also "a decent Preparation beforehand, that "so our Thoughts and Affections which "are naturally bent upon the World, "and not easily withdrawn from it, may

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y Bishop *Taylor* in his Cases of Conscience, tho' he makes the Lord's Day to be merely of *Ecclesiastical Constitution*, yet speaks much against these things, and produces many Authorities from others, *Tertull.* Apol. c. 42. St. *Austin* lib. de decem Chordis, c. 3. The Council of *Toledo* can. 23. The *Edict* of *Leo* and *Anthemius*.

"be

" be raised to a Disposition befitting such " sacred Employments." And the same may be said for Men's Retirement, and Recollection of things *afterward*.

I find a remarkable Passage quoted by another Writer, from Bishop *Andrews*, on this head. " To keep the Sabbath in an *idle* " manner, he says, is [*Sabbatum boum et* " *asinorum*] the Sabbath of Oxen and " Asses. To keep the Sabbath in a *jocu-* " *lar* manner, to see *Plays* and *Sights*, or " as *Leo* saith, to be at *Cards* and Com- " messations, this *Austin* calls [*Sabbatum* " *aurei Vituli*] the Sabbath of the " golden Calf: But to keep the Sabbath " in Surfeiting and Drunkenness, in Cham- " bering and Wantonness, this is the " Sabbath of *Satan*, the *Devil's* Holi- " day.

There was once an unhappy Season to these Nations, when a *Declaration for Sports and Pastimes, after Evening Prayer on a Lord's Day, was publish'd in the Parish Churches*. And the preaching and writing for this, as many of the *Clergy* then shamefully did, has ever since furnished the ill-disposed part of the World, with Arguments for the Contempt they pour upon our Days of sacred Rest. Sad was the Case, when that of *Seneca* became so justly applicable: *Nullam habet spem salutis,*

æger, quem ad intemperantiam medicus hortatur. "No hope is left of that sick "Man's recovering his Health, whose "Intemperance is promoted by the Phy-"sician that should cure him." But I would hope this is not imputed to us as a *national Sin*, because there are *others* who have born a constant Testimony against those loose and disorderly Proceedings. And many good *Laws* also are enacted of a contrary Nature. And many royal *Proclamations* have been issued out. And many Persons are yearly convicted, and punished for the *Profanation* of this Day, by the *Societies* for *Reformation* of *Manners*; who deserve great Regards and Encouragements from all good Christians, on this Account.

Our Delights on this Day should be *spiritual* and *intellectual*, like those of *Angels*, to whose blissful Assembly we hope to be joyn'd in a little time: Not *sensual* and *corporal*, like the Pleasures of *Brutes*, or brutish Creatures, who look no farther than the gratifying of *Flesh and Blood*. If we have any just Regards to our eternal *Rest*, of which the *Sabbath* now appointed is a *Type* [z]; (*Heb.* iv. 9.)

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[z] See the *last Section* of this Treatise.

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how different will *our Thoughts*, *Words* and *Actions* be, from those of the *drinking*, *sporting*, *trifling*, *rambling*, or *idling* Sensualist? Instead of getting a frame and temper of Mind, suited to the Satisfactions and Employments of the *World above*, such a one is despising his GOD, his *Soul* and a *future State*, and enflaming his Passions and Affections to the things of this Earth. 'Tis certainly a mark of an impious and irreligious Man, to make that a Day to improve in *Vice* and *Vanity*, which *God* has appointed for our Improvements in *divine Wisdom*, and solid *Goodness*.

SECTION V.

Parents, Masters, *and* Magistrates *are expresly required in God's Law, to see that this Rest be observed by* all *under their* Power *and* Government.

IT is inserted in the Body of the Command, that neither *Son*, nor *Daughter*, *Man-servant*, nor *Maid-servant*, nor the *Stranger* or Sojourner, should do any Work which would be a Breach of this Law. So that every one who is a *Parent*, a *Master*, or a *Magistrate*, stands obliged,

not only in his *personal* Capacity, but in his *Family* and *relative* Capacity, to see that this Rest be observed. It is not in the Power of such, to make all those *truly Religious* that are under their Care; but it would put them into a very *likely way* of being so, to take them off from every thing else that would *hinder* the Religion of such a Day. When they are not allow'd to spend the Day in any worldly *Employments* or *Diversions*, 'tis very probable their Minds and Thoughts may turn to GOD and Religion. And we are the more encouraged to hope for this, because the *very Rest* is GOD's Appointment; and whilst they are taught by you to *cease from that which is Evil*, his good Spirit may instruct and incline them to *cleave to that which is Good*. Only here let me add, what will be enlarged on in the *next Chapter*, that you must also oblige them to attend the *publick Offices* of Religion; and as you have Ability, and Opportunity, speak to them *in private* of the *Rest* and *Happiness* of the *World to come*; and of the *Way* to secure it by *Christ Jesus*, according to the *Gospel* he has given us; and recommend them in your *Prayers* to the Grace of GOD; and you may then expect great Advantages will accrue to all that

that are *under you*, as well as to your *own Souls*, in the Observation of this Day.

But to return to the Head I am now upon; the *Rest* which is required on GOD's Day, is *primarily* to be the Care of PARENTS, who are to look to it that neither *Son*, nor *Daughter*, do any thing inconsistent with it.

This is one of the *first things* that Children are capable of learning; namely to *distinguish* this Day from others. They may be taught to lay aside their *other Days Exercises*, and *Diversions*, for some time before they can be brought to exercise themselves to *Godliness*. And to inure 'em to this as the *beginning of Wisdom*, well suits with the Method GOD took to *introduce* Religion into the World. To *rest* on the seventh Day, and to *sanctify* it, was the *first* Appointment and Institution of Heaven; (as the beginning of the ii^d of *Genesis* plainly shews;) and was made the *Ground-work*, and Foundation of all Religion.

Again: It has often proved, *afterward*, a means of restraining and correcting the Vanity of *Youth*; and it has prevented the Corruption and Degeneracy of many who where liable to be seduc'd by ill Company, only to insist upon their observing the *Rest* of this Day. Though such *Re-*

straints may be look'd upon as a Hardship, when compar'd with the Liberties allow'd to some loose young People; yet I have known many thankful when they have come to riper Years, for their being under such a Curb in their Youth.

Now, as Moralists observe, "God never gave Power to one Man over another so plainly, as to *Parents* over their *Children*; their Power is the *Fountain* of all other, and the *Measure* of all other; it hath in it the end and usefulness of all Government, and whatever Honour it keeps to it self, yet the Advantage ever passeth on to others:" So the Observance of God's Rest must *first* be insisted on by *Parents*, and made a Law to their Children, before *Masters* or *Magistrates* can be supposed to have suitable Regards paid to them. Let all Parents then *remember* that they are obliged, not only to abstain from worldly Labours and Diversions *themselves*, but to see that *Son* and *Daughter* do so too.

The Charge next lies upon Masters, and that with Respect both to *Men-servants* and *Maid-servants*. The Law is express as to both. What is the proper *Business* of a *Family* must be done on this Day, no doubt, as well as at other times. But no Servant is to be employ'd in any

Trade

Trade or *Calling*; nor should they be allow'd to follow their *Diversions*; nor are they to be so taken up with houshold Affairs, as to be *wholly depriv'd* of the Worship of *God*, and of all share in the *Rest* of this Day. It must be a Day which they are able to *distinguish* by the *Rest* of it, as well as those they serve, though they may not rest in an *equal Degree*. But no Liberties must be allow'd them which would be a Breach of the *fourth Commandment*. The disobedience, Looseness, and Degeneracy of Servants, so commonly complain'd of in our Day, is very much owing to the Neglect of the *Sabbath*. It was a Saying of Bishop *Reynolds*, "Take care that "your Servants do their Duty to GOD, "and GOD will take care they do their "Duty to you." If *Rulers* of Families give a Loose to Servants on this Day, they will get into *Company*, and fall into *Courses*, that will make them loose and regardless of your Affairs on other Days. If ever a prevailing Regard be had to this Law of the *Sabbath*, there must be more Care about it in *private Families*.

But then the MAGISTRATE is further obliged to attend this Matter. For the *Stranger* and Sojourner, and those who are not under any Controll of private Persons, yet must observe the *Day of Rest*.

This was not only to be the Care of *Jewish Magistrates*, who had many Laws *peculiar* to their own Nation, which they were to see put in Execution; but wherever the God who *made Heaven and Earth*, is publickly own'd and worship'd, there *worldly Employments* must be laid aside *every seventh Day*, and a *general Rest* must be observed. *This Law* goes along with the others, that command and direct our Worship. And as far as the *publick Labours*, and *Manners*, are the concern of Magistrates, so far they are to see to the Observance of *this Law*. According to the Power entrusted with each Magistrate by the Legislature, he is to see that a Constitution so reasonable in it *self*, and ministring to the *Good* of the *Publick*, be observed and honour'd. And thanks be to *God*, we have so many *Acts* and *Statutes* of this Realm now in force,[a] to direct the *Magistrate* in the Discharge of his Duty, with reference to Mens observing the *Rest* of this Day.

To close this Chapter; I now wish the Reader would not only *speculate* upon this Matter, but form his *Practice* according to those things that appear to be the *Will* of God, in what has been said:

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[a] See *the Account of these at the End of this Treatise.*

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That every Man would order his *own Conduct*, and also order his *Family*, according to *this Law*. And I wish there were more to assist the *Magistrate*, in executing the Laws upon those who have cast off all *Fear* of GOD, in their Profanations of this Day. This is one of the *Foundations*, upon which, both publick Order, and true Religion are built; if this therefore should *fail*, *what can the Righteous do* to stop that Torrent of Profaneness and Infidelity, which threatens to bear down all before it? Let there be more care to keep up a Sense of the *Rest* requir'd on this Day, and that will lead to (what is next to be explain'd) the *Devotion* of it.

CHAP. IV.

Shews, *how the Day of Rest is to be* hallowed, *or* kept holy.

HE that would keep the *Law* of the Sabbath, as the Fourth Commandment directs and requires, must have a great Regard to GOD's *sanctifying* the seventh Day, as well as resting upon it. *Because* GOD rested on this Day, therefore he *sanctified* it, saith the second of *Genesis*; he *hallowed* it, saith the Commandment. There are some *holy Purposes* to be served by keeping this Day, which follow upon the *Rest* of it. This *Holiness* is described in Scripture as additional to the *Rest*, by a variety of Expressions. One place says, *the seventh Day is a Sabbath of Rest, an* holy *Convocation:* Another says, *it is the Sabbath of Rest*, holy *to the* LORD: And a third says, *there shall be to you* Holiness: And again, *ye shall* hallow *my Sabbaths.* It is not only a Day to cease from *worldly* Labours and Employments; but it is evidently designed for Exercises of *Piety* and *Devotion.*

SECTION

SECTION I.

The general Notion, *of hallowing or sanctifying this Day, stated.*

THere are *two* Ways, by which a time or thing is said to be hallowed or sanctified; either by GOD's *consecrating* of it, or Men's *devoting* it to some sacred and religious Use. Both which belong to the *Sabbath.*

If we consider the seventh Day as *sanctified* by GOD, it signifies his appointing it to bear his *Name*, choosing and *separating* it from *other Days* for his own Honour; and making it an *Instrument*, *Occasion*, or *Means* of Holiness, to *them* that observe it. This is the *Consecration* of it.

If we consider the Sabbath as sanctified by *Man*, it signifies a *devoting* that Day to *holy Services*; in St. *Paul*'s Phrase, it is a *regarding a Day unto the Lord:* Not only sequestring our selves from *worldly* Concerns, but using the time for GOD and purposes of Religion; diligently attending to those things that may promote Holiness and Rectitude of Nature, and may render us so many living *Images* of our *Maker*, and Objects of his *Love*. This is the *Dedication* of it.

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But when we ſay that ſuch a Day is *conſecrated* by GOD, and *devoted* to him, we are not to imagine there is any *inherent Holineſs* in Times, no more than there is in Places, or Veſſels, or any ſuch things. But they are hereby appropriated to a *particular Uſe* and Service, and *kept* for that. We are to keep the ſeventh Day for the *Worſhip* of GOD and the Duties of *Piety*, as not eſteeming it our own, but *his* whoſe Name it bears.

Some therefore deſcribe the *Holineſs* of the Sabbath, as conſiſting in a careful obſerving and confining our ſelves to thoſe things, which GOD either expreſly *preſcribes*, or plainly *allows*; doing every thing with a moſt *obſervant Eye to him*, throughout the Day. As a *Servant* that do's his *earthly Maſter's* Work, and follows his Orders on other Days; ſo we are *all* to do the Work of our *heavenly Maſter*, and mind his Orders, upon the *Lord's Day*. It muſt be ſpent ſo, as to ſhew it is a Day *ſeparated* for GOD; doing nothing but what is either religious in *it ſelf*, or ſome way *helpful* to Religion, or at leaſt no *Detriment* or *hindrance* to it.

The Commandment refering to GOD's making *Heaven, and Earth*, and *Sea, and all that is in them*, plainly declares, that the *Creator* is to be remembred: And his

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Perfections, as display'd in his Works, are to be glorified: And his *Example* must be imitated: And all those Expressions of *Homage* and *Worship*, which become Creatures toward their MAKER, and which he himself appoints, are certainly implied and included. His *communicative Goodness* to all his Creatures, must be studied; and, as we have Ability and Opportunity, must be copied after on this Day. And the Riches and Glory of his *Grace*, in *redeeming* us, we are *now* to call to mind with Hearts full of Praise and Gratitude, and well disposed to all *gospel* Obedience.

So that this Day has its *Works* to be done, as well as other Days. We are to rest from *worldly* Labours, that we may be employed in Exercises of *Devotion* toward GOD, and *Goodness* to our fellow Creatures. Even the *Jewish Sabbath* allowed the Labour of those that were employed in the *Temple* about their Sacrifices; tho' our Saviour calls it a *profaning the Sabbath* according to the Laws then given concerning the *Rest* of it. *Matth.* xii. 5. Those *Actions* that were done in *sacrificing*, were a *Breach* of the *Rest* of the Sabbath, and so called a *profaning* it; but there was nothing contrary to the *great Law* and main *Design* of the Sabbath, since those Actions tended to promote the Honour of

GOD,

GOD, and to serve the Purposes of Religion; and therefore our Saviour says, they *were blameless*. But now 'tis much more discovered to us, that the *Rest* of this Day is to be made wholly subservient to the *Religion* of it.

The *active Part* of the Sabbath in using it for GOD, was always observed by our *Saviour*. He frequented the *publick Worship*, and fill'd up the Day with pious *Instructions* to his Disciples, or Works of *Mercy* and Goodness to others: But he did not treat the *Jewish* Traditions about the *resting Part* of the Sabbath with any manner of Respect: Because all those Notions and Laws, which placed Religion in the *meer Rest*, were to be done away. "Outward Rest is not appointed for it "self, (says one of our *Casuists*) but as a "means to the freedom of the Mind for "inward and spiritual Employments.

SECTION II.

Of attending the publick Worship *of* GOD.

IT is I think allowed, on all Hands, that Men ought every where to be employ'd on the seventh Day in Acts of *publick*

publick Worship. Some have made the *Sanctification* of this Day to consist *wholly* in attending the Service of the *Church*: perhaps they have plac'd *all* their Religion there, and have laid it aside every where else. But none who have own'd the Truth of the *Scriptures*, and have had any Sense of the *Law* of God as there given us, ever went about to deny their Obligations to bear a part in the Exercises appointed for *publick Communion* and *Devotion*. The willful and stated Neglect of this, stands every where condemned as a *Profanation* of the Lord's Day.

The *Jews* spent a great part of their Sabbaths in the *Temple*, and in their *Synagogues*. And the Wicked who disregarded God's Law, are represented as Despisers and Profaners of God's *Sanctuary* together with his *Sabbaths*. As to those that went up to the House of God, we are informed how they spent their time there. We read in one Place, of going to the Temple to *pray*: And in another Place, 'tis said, *Moses of old Time had in every City them who* preach *him*, *being* read *in the Synagogues every Sabbath Day*: And very numerous are the Passages which describe their *Sacrifices* and *Offerings* to God, on his Sabbaths: And then the People were *bless'd*, in the *Name of the*

Lord

LORD *that made Heaven and Earth*; bless'd from his *Holy Place*.

In like manner, we find the LORD's *Day* was spent by his *Disciples*, in a careful Attendance to all the *Parts* of *religious Worship*, according to the Direction of the *Gospel*. The first Christians sometimes spent the whole Day, even till *late* in the *Evening*, in *publick* Exercises of Religion. *Acts* xx. 11. They met together to *pray* to GOD; and to *praise* him, speaking to themselves, (as St. *Paul* exhorts his *Ephesians*,) *in Psalms and Hymns and spiritual Songs, making Melody in their Heart to the* LORD; and to joyn in those *sacramental* Solemnities which were instead of all Offerings and Sacrifices; not forgetting to do good, and to *communicate*, and to *contribute* to the Necessities of the Poor: And they met to *exhort* and *encourage* one another to cleave unto the LORD. These things were of such Importance to Christians, that the *Apostle* to the *Hebrews* gives it them in Charge, *not to forsake the assembling of themselves together, as the manner of some was; but exhort one another: And so much the more, as they saw the Day approaching*, Heb. x. 25.

Now in our *keeping Holy* the Lord's Day, there should be a conscientious Observance of all these *Parts* of religious Worship.

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Every one ſhould be ready to joyn in the *Church's firſt* making her penitential Confeſſions, and in her earlieſt Expreſſions of Homage, and offering up her Requeſts to GOD for his Preſence and Bleſſing. And then with a ſerious, attentive, humble Mind, we ſhould go through *every Service* till we are diſmiſs'd with the *Goſpel Benediction.*

If we expect GOD ſhould hear our *Prayers* when *we* ſpeak to him, we ſhould diligently hearken to his *Word* when *he* ſpeaks to us. Some are all for their *Prayers*, as if they were only to tell GOD what they would have *from him*; but care not for *Sermons*, or *reading* the *Scriptures*, to know what GOD *requires* and expects *from them.* Others are all for hearing *Sermons*, and place their whole Satisfaction in *correct Diſcourſes*, and in having ſome *new things* continually ſuggeſted to them. Whereas the true Worſhipper of Almighty GOD, will have a becoming Regard both to *praying*, and *hearing*; and will not ſatisfy himſelf with the *one*, without the *other.* He will ſay as *Samuel* did, *ſpeak* LORD, *for thy Servant heareth*; or in the Language of the *New Teſtament*, he will *take heed how he hears*; earneſtly deſiring to know the *Truth as it is in Jeſus*, that he may form his *Principles* and *Manners* according

cording to it. He will alſo have great Reſpect to the Houſe of GOD, as it is emphatically called the *Houſe of Prayer.* (*Matth.* xxi. 13.) And there will devoutly joyn with the Congregation of thoſe that are making their *common Supplications* unto GOD.

He will alſo *offer unto* GOD *Thankſgiving, and will ſhew forth all his Praiſe, and ſing unto the* LORD *in the Congregation of his Saints*, Pſal. cxlix. 1.

And ſince all former *Sacrifices* are now done away, and we look for *Remiſſion* of *Sins*, and the Acceptance of our Services, through the *Blood* of CHRIST, who became a Sacrifice for us, and to whom all other Sacrifices had Reſpect; therefore it is become a Part of the Chriſtian Worſhip, to *ſhew forth the Death of* CHRIST by thoſe *ſacramental Signs* and *Actions* which are appointed for this very End. Without theſe, the *primitive Chriſtians* did not think their Worſhip complete. And I ſee not how any Man can live in the *ſtated Neglect* of a known branch of Worſhip, without giving great Offence to GOD, and declaring himſelf only *in part* a Worſhipper with his *Church*. Conſider this well, he that is only a Worſhipper in part, do's only in part ſeek to pleaſe GOD; and do's but go part of the *Way* toward that

that *eternal Rest* of which the Sabbath is a Type.

The closing branch of publick Worship is, for the *Ministers* of Religion to *bless the People* in the Name of GOD. The form of the *Patriarchal* Blessing was very short, but full. When *Isaac* pronounced it upon his Son *Jacob*, he says, GOD *Almighty bless thee.* The Priests of *Israel* have their form of Blessing set down more largely in vi. Numb. the latter End. *On this wise ye shall bless the Children of* Israel, *saying unto them, The* LORD *bless thee and keep thee: The* LORD *make his Face shine upon thee, and be gracious unto thee: The* LORD *lift up his Countenance upon thee, and give thee Peace.* The Christian *Benediction* includes all this, with the Addition of special Favour and Blessings from him by *whose Name* we are called. *The Grace of the Lord Jesus Christ, and the Love of* GOD, *and the Communion of the Holy Ghost be with you all.* And sometimes all other Blessings are comprized in this one; *The Grace of our Lord Jesus Christ be with you all.* This is not pronounced only to tell People the Service is concluded; but it should be reverently attended to, as one Part of the Worship of this Day: And none should hurry out of an Assembly 'till they have *receiv'd the Blessing*, and ex-

expreſs'd their Deſire to carry it away with them, in an hearty *Amen.*

Thus ſhould the Day of Reſt be ſanctified, or hallowed, by worſhipping with the *Multitude of them that keep Holy-Day.* And where our Power and Influence reaches, we ſhould command *others*, and by proper Methods engage them, to a *conſtant Attendance* on the *publick* Worſhip. The *Religion* of the Day is, thus far, the Concern of Parents, Maſters, and Magiſtrates, as well as the *Reſt* of it. They may oblige thoſe under their Power to go to *Church*, though they cannot make them *True Worſhippers there.*

SECTION III.

Of Secret *and* Private *Exerciſes of Religion, on the Lord's Day.*

THE *Pſalmiſt* ſays, *the* LORD *loveth the Gates of Zion more than all the Dwellings of Jacob*; thereby intimating to us, that the *Temple-ſervice*, and the *publick Worſhip* of GOD, is greatly preferable to any *private Devotions.* And our *Saviour* ſpeaks of the moſt ſucceſsful Prayers being put up, when his Diſciples *agree together* in

in the things asked of him. We should therefore by no means allow our selves to neglect the publick Worship, on Pretence of *reading* or spending the Time *religiously at Home*, when we are under no *Necessity* of staying there. For they who do so, do not understand the *great Ends* aimed at in the Institution of the Lord's Day; which are, to give all true Christians the Advantage and Pleasure of Communion one with another; to promote Holiness, and Love among them; and to unite them in the Cause, and for the Honour of their Lord; and to be an Occasion of GOD's more signally displaying his *Grace* and *Power*, and conferring publick Gifts, and making his Name glorious in the World.

But there are *private* and *secret* Exercises of Religion, notwithstanding, to which we should give up our selves, as we have Opportunity, on those Parts of the Day which we spend in our own Houses.

Some good Men have look'd upon this Day as consecrated and devoted to GOD and Religion, in such a manner, that even the most *common Actions* ought to be improved by some *spiritual* and *religious Thoughts*. They will tell us that our Meditations, when we *awake* in the Morning of a Lord's Day, should be serious and heavenly. With some holy and joyful Acclamations

clamations we ſhould welcome it, as ſoon as we lift up our Eyes to behold the Light of it.

Sancta dies oritur, linguiſq; animiſq; favete.

When we *riſe*; we ſhould think of *Chriſt*'s riſing from the *Earth*, ſhaking off the Chains of *Darkneſs*, and the Fetters of *Death*, and by ſuch Conſiderations, we ſhould rouſe all the Powers of our Souls, and excite our Hearts and Affections to *quit earthly Things*, and to ſhake off all *Deadneſs* and Drowſineſs, and to *lay aſide every Weight* and Corruption, that we may riſe to *Righteouſneſs*, and may be vigorous and lively in all the Services of the Day. And the Hour of our riſing muſt be ſuch, as not to make this Day *ſhorter* than our other Days are.

When we *waſh*; that may put us in mind of *waſhing our Hands in Innocency, and ſo compaſſing* God's *Altar*. Pſal. xxvi. 6. And we may think of the *Word* of God *converting the Soul, purifying the Heart, cleanſing the Ways* of Men, and the like.

When we are *dreſſing* our Bodies to appear in Publick, we may think of *putting on the Lord Jeſus Chriſt*, according to the Apoſtle's elegant Expreſſion: That whatever we *ſay*, or *do*, our Maſter may appear in it. As when any one *imitates* another,

ther, and endeavours to copy after him, and be like him, we ſay he *puts on* ſuch a Perſon or Character. So we muſt put on the ſame holy, heavenly, devout and obedient Temper, and Behaviour, which appeared in our LORD. And we muſt put on all thoſe *Graces* which were conſpicuous in him, as accounting them our greateſt *Ornaments*.

From ſuch Hints as theſe, concerning the common Actions of the Morning, we may learn to make a religious Uſe of all that paſſes *throughout* the Day. And having ſet out in this ſerious devotional Way at firſt, we ſhall be the better diſpos'd to *proceed* in it.

Theſe Things are not to be inſiſted on, as if the Neglect of them argued *Prophaneneſs*; but yet as greatly promoting Mens *Piety* and *Heavenly-mindedneſs*, and very ſerviceable to their *better* diſcharging the *neceſſary* Duties of the Day. To theſe, I next proceed.

It is neceſſary, to prepare our *Minds* for a right Attendance on publick Worſhip, that we *read*, and *pray* in our *Cloſets* and *Houſes*, before we go to the Houſe of GOD. And ſome Time ſhould be allow'd to *think* of what we *read*; and alſo of the Duties *before us*, toward which our Hearts ſhould be well diſpos'd. We ſhould pray

to GOD particularly to *bless his Word* and *Ordinances* in publick to us. Earnestly requesting for those that minister in holy Things, that GOD would be with their *Spirits*, and with their *Lips*; that they may speak *as becomes the Oracles of* GOD, and so as to promote the Honour of a Redeemer, and the Interest of Religion both in our *own Souls*, and the Souls of *others*. We should also pray to GOD for *our selves*, that no Prejudices, or Corruptions, may hinder our profiting under the means of Grace; that no Unbeleif, or Worldliness, no Deadness, or Distraction and Levity of Mind, may spoil our publick Devotions and prevent the good Effect of them.

They that have *Families* should call all together, to joyn with them, in offering *these* Requests to GOD; and in praying at the same time for *other Blessings* which are necessary to their common Welfare as a Family, and to the Salvation of all their Souls. Parents and Masters should also direct *Children*, and *Servants*, to read and pray by *themselves*,

And *Psalms* and Songs of Praise to the great Creator, Redeemer, and Sanctifier of our Souls, should be made one part of the *private* as well as publick Service of this glad Day.

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The Holy Angels, and the Spirits of just Men in Heaven, are said to sing eternal *Hallelujahs* unto the great King. And if our Sabbath (says Bishop *Hopkins*) be typical of Heaven, and the Work of the Sabbath represents to us the everlasting Work of these blessed Spirits, how can it be better done than when we are singing forth the Praises of him that sits upon the Throne, and of the Lamb our Redeemer?

When we go to *Church*, we should think in such a Manner as that of *David*, *I was glad when they said unto me, let us go into the House of the* LORD. Psal. cxxii. 1. Or we may apply that of the *Prophet*, *Come ye, and let us go up to the House of the* GOD *of* Jacob, *and he will teach us of his Ways, and we will walk in his Paths.* Isai. ii. 3.

Betwixt the Times of publick Worship, we should take care not to destroy any good Impressions already made, or to prevent further Good. We should cast our Thoughts *back* on what we have been hearing and doing; and our Converses should be either on *that*, or on something *agreeable* thereto; at least they should be free from every thing that would *contradict* our publick Devotions, and render the Word of GOD ineffectual or *digustful* to us. Our Words should either be religious, or however few and inoffensive.

We ſhould be very moderate in our *Eating*, and *Drinking*, on theſe Days; going no farther than may be for Health and Livelineſs, not to a Satedneſs and Dulneſs. *Senſuality of* this kind, will ſadly indiſpoſe us to *ſpiritual* Exerciſes. The more ſparing our Meals are in the *middle* of the Day, the better ſhall we be in the *Worſhip* of the *Afternoons*, and the more ſhall we renew our ſpiritual *Strength* and *Pleaſure*. The *Love Feaſts* of the *primitive Chriſtians* were on the *Evening* of the Lord's Day; and certainly they were then the moſt comfortable, when their Services of Religion were over, and when they could *eat their Bread* with greater *Gladneſs*, becauſe God *accepted their Sacrifice*. But when the publick Worſhip is concluded in the Evening, there are *private Exerciſes* of *Piety* and *Devotion* to be renewed.

Works of *Charity* and *Goodneſs* to thoſe about us are then to be done, of which I ſhall ſpeak in the next Section. And then ſhould every devout Chriſtian *read* the *Word* of God; and ſpeak of what he has been hearing, and endeavour to fix Divine *Truths* in his own Mind, and on the Memories of thoſe about him; and enforce the *Practice* of Religion ſo, as that *he and his Houſe may ſerve the* Lord. Every one ſhould be taught, on *theſe Evenings* eſpecially to

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enter into their Closets, or go somewhere by themselves, and *to pray to their Father who sees in Secret, that he may reward them openly*. Retirement and Meditation, is certainly one part of the Duty of a Sabbath, without which (says Bishop *Hopkins*) to hear the Word of God only, is to swallow our Food without chewing it. It is Meditation that makes it fit for Nourishment.

And now is a *proper Season*, for People to fix their Purposes and Resolutions, as to their Conduct and Behaviour the Week following.

SECTION IV.

Concerning Works of Charity *and* Goodness *to the* Souls *of others, on the Lord's Day.*

THE Design of God, in appointing the religious Observation of one Day in seven, certainly was to keep up and promote the *Knowledge* of *Him*, and of *Religion* in the World. It is therefore most suitable to this Institution, that every Man who knows and fears God himself, should counsel and Instruct *others* in the same *Fear of* God, and in the great and important Matters of his *Law*, and *Gospel*.

Besides publick Sermons, and *ministerial* Instruction, there should be *private* Converses of the things of GOD: And every Man as he has Ability should help his Friend and *Neighbour to know the* LORD, till the time shall come *when all shall know him even from the least unto the greatest.* (Jer. xxxi. 34.) You read how the *opening* of the *Scriptures*, made the Hearts of the Disciples *burn within them*, as they were walking to *Emmaus*. We should endeavour thus to communicate holy Thoughts, and Affections; from a prevailing good will to the Souls of *others*, as well as for the Improvement and Refreshment of our *own Spirits*.

Where any want our Counsel and Assistance, in hours of Darkness and Distress, 'tis very proper Work on this Day to go to them; to advise, and comfort them, and do what we can to revive their Spirits.

But more especially should *Parents*, and *Masters* of Families, shew their Charity and Concern for the *Souls* of *Children* and *Servants* on this Day. Instructing the *Young*, and *Ignorant*; correcting the Errors, and Manners, of such as are *misled*; and encouraging every thing of a serious and good Disposition where there are any *promising Appearances* of it. Sometimes

talking

talking with them, and trying what Improvements they make in Knowledge, and in Virtue: Sometimes *reading* proper Passages of *Scripture*, and suitable Sermons, or Books of Religion that may be most fitted to *their Capacities*: Contriving, all the ways we can, to make Religion amiable to them, and to give them a deep and lasting Sense of the *Advantages* of it, together with the Folly and Misery of those that *neglect* it.

But when I speak of all this, as the Fruit of *Charity* and *Goodness*, you will easily perceive the Difference betwixt those ways of Instruction which flow from a Heart full of Concern for the Welfare of *Souls*; and those, which are only the effect of *Custom*, and the *authoritative Orders* of a Family. Nothing of this kind must be done through *Affectation*, or as a *Task*, with Tediousness and Irksomness of Spirit, and in a manner unsuitable to the *Capacities* of those with whom we have to do; but all should be manag'd with great *Goodness* of Temper, and so as to win Hearts to the Ways and Worship of God, and to act in every thing becoming the cheerful Servants of the best of Masters.

Only here it must be added; that where Children or Servants are profane, and Scoffers at Piety, or vicious and immoral,

Authority muſt be uſed, and conſtraints laid upon them. And though ſuch Methods ſhould do no good to the impious, yet they may prevent the Infection and ruin of the ſober and well diſpoſed.

SECTION V.

Concerning Works of Charity *and* Goodneſs *to the* Bodies *of others, on the Lord's Day.*

GOD is ſaid to *bleſs* the Sabbath Day, becauſe then he *communicates* his Gifts and *Bleſſings*; and he would have *us* to do ſo too. Our dear LORD and *Saviour*, ſhewed great Compaſſion to the *Bodies* of Men, as well as to their Souls, on this Day. Many of his Miracles were wrought, for reſtoring of *Limbs*, and *Senſes*, and *healing* the diſeaſed, and *feeding* the hungry. Even ſuch as were ill of *chronical* Diſeaſes, and might have come on other Days, (having been of many Years continuance,) yet Chriſt choſe to *make them whole on the Sabbath Day*. A remarkable Inſtance of this, we have in the Caſe of him that had an *Infirmity thirty and eight Years*, who was enabled to *walk*,

walk, and was directed to *carry his Bed* too, (as a greater Proof of his Cure) on the *Sabbath Day*. (John. v. 5, 9.)

Where any are ſick and infirm, that they cannot perform the Duties of Religion appointed on this Day, in ſuch caſes GOD *will have Mercy and not Sacrifice*. But I obſerve in the Scripture, that where the *weak* and *ſickly* did exert themſelves, and ſtrive to come to *Chriſt* under their Diſorders on the Sabbath, they met with the moſt ſignal Bleſſings.

Such as are too ill to move from their Houſes, 'tis very agreeable to the Mercies of our LORD Jeſus Chriſt, to viſit them; and as far as we are able, to help them, both to *ſuſtain* their Afflictions, and to make a *right uſe* of them.

Thoſe who *attend* the ſick, and are neceſſarily employ'd in watching with them, and taking Care of them, are acting a part, that well accords with the Compaſſion which the Goſpel teaches in ſuch Caſes. But then it is their Duty, to have frequent Thoughts of GOD and Religion, and to mind the ſecret Exerciſes of Devotion ſo far as may be conſiſtent with a due Care of their ſick.

In like manner they who are employed in *healing* the ſick, are excuſed (when need ſo requires) from the religious Ser-

vices of this Day. But it has been the Opinion of ſome very good Men, that *Phyſicians* and others, when thus employed, ſhould not receive thoſe *Rewards* on this Day, which they do on other Days; or, however, that they ſhould not apply them to their *own uſe*, but to ſome *religious* and *charitable* Purpoſes; becauſe the Services of miniſtring to the Neceſſities and Welfare of others on this Day, ſhould be made Services of *Religion* and *Charity*. They ſhould not be followed, as on the ſix Days, for Labour; that is, meerly in the way of an *Occupation* or *Calling*.

Some perhaps may make an ill uſe of this, to leſſen the Regards paid to ſuch as ſerve at God's Altar: I therefore add, that this cannot, without great Perverſeneſs of Spirit, be turned upon the Miniſters of Religion; becauſe they are not allowed to follow any worldly Buſineſs on the *ſix Days*, but wholly to attend one or other religious Service, and *then* to prepare for the publick Worſhip of the Lord's Day. If ſuch as are thus devoted Servants to the *publick Good*, and to the *Honour* of God, do not deſerve a Maintenance, Men muſt make void all thoſe *Scriptures* which require Proviſion ſhould be made for them; and ſo of Neceſſity

ceſſity overthrow all regular *Churches*, and orderly *Worſhip*, in the World.

To proceed on the Head of *Charity* and *Goodneſs*: It was the Cuſtom of the *firſt Chriſtians*, to make an Offering of ſome part of their Subſtance to GOD, for pious and charitable Uſes, *every* LORD'S *Day*. 1 Corin. xvi. 1, 2. *Concerning the Collection for the Saints, upon the firſt Day of the Week, let every one of you lay by him in Store as* GOD *hath proſpered him*. If no Occaſion offered for laying out, ſomething was to be *laid in Store* on that Day, out of the *Gains* of *every Week*, till Occaſion ſhould be to apply it.

As the nobleſt part of Worſhip conſiſts in *imitating* the Being we adore; ſo, we are then acting like our *Father who is in Heaven*, when we are *deviſing* to *communicate*, and to be *merciful*. With *ſuch Sacrifices*, the Scripture tells us, GOD *is well pleaſed*, Heb. xiii. 16. And 'tis remarkable, that as there is a *remember* ſet before the *keeping Holy* of GOD's Day; ſo the Apoſtle puts a *forget not*, before this particular Duty.

Our *Churches* are then little Emblems of *Heaven*, when every Heart is full of Love, and when a bountiful, kind, and communicative Diſpoſition of Soul pre-

vails, among all that call themſelves the *Diſciples* and *Members* of CHRIST.

Our Saviour pleads for ſhewing Compaſſion to the *brute Creatures*, and taking care of them on this Day; Much more ſhould we have Compaſſion on our *own Fleſh*; as we have Ability doing Good *to all*, but *eſpecially to the Houſhold of Faith.* We *ſow* a great deal *to the Fleſh*, all the Week long; 'tis highly proper that we ſhould ſow ſomething to *ſpiritual* and *religious Ends*, on this Day. *For he that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption: But he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting*, Gal. vi. 8, 10.

To cloſe this Chapter: The LORD's Day is then *hallowed* and *ſanctified* by us, when it is ſpent in *holy Services* for the Honour of GOD, and to promote *holy* and *good Ends* with Reference to our *ſelves*, and *others*. Principally and chiefly we muſt have a Regard to all parts of *publick Worſhip*. And then, in private we muſt alſo attend to the Means appointed for our Improvement in *Knowledge*, *Holineſs*, and *Love*: And out of Charity and Good-will, we muſt do what we can to promote the ſame Knowledge, Holineſs, and Goodneſs, in *thoſe about us*, and *under our Care*.

And

And as we have Ability, and are called to it by the Providence of GOD, we are to communicate and do Good to the *Bodies*, as well as the Souls of others.

In thus doing we are not denied any thing that may give *Vigour* to our Spirits, and excite *Gratitude* to Heaven, and promote *Love* to our fellow Creatures, and may tend to *enlarge* our Souls in the way of our *Duty*, and may endear the *Service* and *Servants* of our LORD to us.

CHAP.

CHAP. V.

REASONS *for keeping Holy the Sabbath Day.*

IT is of great Importance, not only to the *well-being* of a Christian, but even to the very *being* and keeping up of Religion in the World, that the *seventh Day* after every *six Days Labour* should be set apart for *religious Services*. I would now therefore follow what has been said of the *Manner* of keeping the Sabbath, with some proper *Reasons* and Motives to engage our religious Observance of it. And I may here venture to say with a learned Writer, " Let any " Man shew me in this Law, either " Weakness, or Unprofitableness, I yield " and bid it vanish: But it hath, and " will have, as much Strength and Force " as any Law can have from the *Author*, " *Consent*, *Multitude*, *Custom*, and express " *Approbation of all Ages*. *Profit* it hath " too; and hath been preserved, with-

" out

" out any Man's reasonable Complaint, " for the thing to which it was designed."

These things I entreat the Reader to consider seriously, *viz.* The *Force* and *Authority* of this Law, concerning the *Sabbath*; the *Reasonableness* and Equity of it; the *Benefit* and Advantage of observing it; with the many *Blessings* that arise from thence in the common Affairs of Life; and the *Corruption* and Misery of those who *despise* or *neglect it*; and then think of that *eternal Rest* to which these Sabbaths lead, and for which they are designed to prepare us. When these things are duly weighed, I am persuaded you will look upon this to be a Matter of as *great Moment*, as any other Branch of Piety; and will see that it lies at the Root and *Foundation* of *all Religion*.

The Law of the Sabbath was the *first Institution* of God, as soon as he had made the World. And upon this, all after Appointments of *Worship*, and all the Expressions of Homage and Regard to him, are founded.

SECTION

SECTION I.

The Force of this Law argued from its being expresly appointed *by* GOD, and peculiarly *insisted on.*

IT is a Law of Nature, engraven upon our *Hearts*, that GOD is *to be worshipped.* And it is also naturally necessary, or moral, that some *time* be appointed and fixed for the Solemnities of divine Worship. And it is a part also of the Law of Nature, to take *such* time for the Worship of GOD, as *He* himself shall point out to us, and either by *Words* or *Actions* mark out for an acceptable Time.

Accordingly we find, that by certain Signals, as soon as GOD had created Man, he fix'd upon the *seventh Day* after *six Days Work*, to be a Day that he would have separated for his Honour and Praise; that he might be owned and served, under the Notion, and Character, of his being the MAKER of all things. And that draws after it, a Sense of his being *Governour* of all that he has made: From hence follows, his giving *Laws*, and Statutes, and Judgments,

ments, and indeed every thing elſe in Religion.

Further GOD wrote down this Law in *expreſs* Words, upon a *Table of Stone*: And he ordered this to be preſerved among thoſe Laws, which ſhould never be repealed: For the *Reaſon* [b] of this Law never paſſeth away, but ſtill obliges *every Man*, as truly, as the *firſt Man* that was made; and will have the ſame force in *future* Ages, that it had in the Ages preceding.

Theſe ſeveral Things are proved *before*, and therefore need no more than a bare *recital* in this Place to form my Argument upon them; which lies thus. The fourth Commandment being of a *moral* Nature, as well as a *poſitive* Inſtitution of GOD; this Law is to be accounted of as among the Number of thoſe Commandments, concerning which it is ſaid, if a Man *break one*, he is *guilty of all*. The Text I refer to, is in *James* ii. 10. *Whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all. For he that ſaid do not commit Adultery; ſaid alſo, do not kill. Now if thou commit no Adultery, yet if thou kill, thou art become a Tranſ-*

[b] See the ſtating of this in the *next Section*.

greſſor

greſſor of the Law. The *Apoſtle* here inſtancing in *two* of thoſe Commands which were written on the *Tables of Stone*, plainly ſhews that the *whole Law* of which he ſpeaks in that Place, is the whole *Decalogue*, or ten Commandments. And for the ſame Reaſon that he mentions the *ſixth* and *ſeventh* Commandments, and argues that if a Man keep *one* never ſo carefully, yet if he break the *other* he is guilty of all; I may alſo mention the *third* or *fourth* Commandments, and ſay, if a Man commit no Murder nor Adultery, yet if he *ſwear profanely*, or deſpiſe and break God's *Sabbaths*, he is *guilty of all.* Becauſe the Law do's as *effectually* and *truly* bind in one Inſtance, as another. The Authority of the *Lawgiver* is deſpiſed, and the *Law* loſes its Credit, by Men's diſgracing it in any *one* Point. And therefore the Diſpleaſure of God muſt be incurr'd, and the threatned Penalties of his Law deſerved, for the willful, avowed Tranſgreſſion of the *fourth* Commandment, as well as the *ſixth* or *ſeventh.*

I pray you to dwell upon this of St. *James* a little, and conſider it thoroughly; That *whoſoever ſhall offend in one Point*, or allow himſelf in the Contempt and Breach of *one Law, he is guilty of all.* It is in vain for a Man to boaſt of his *Juſtice*, and doing

doing no wrong to his *Neighbour*, if he will not give to his MAKER *what is due.* We must *give unto* GOD *the things that are* GOD's, [that is the *Time*, and *Services*, and *Offerings* he requires,] as well as unto Men, *the Things that belong to them.* Little will it avail us to avoid doing a dishonourable and base Thing to our *fellow Creatures*, if we allow our selves to dishonour and despise the Appointments of GOD.

This Law of the *Sabbath* being in part written on the *Hearts* of *Men*, and so far a Law of natural Reason; and in part *revealed*, and written by GOD himself in express Words, and in a very extraordinary Manner; it has as great Force and Authority, on account of its *Author*, as any Law whatsoever.

Yea, I must add, that this single Command hath, on some Accounts, a Stress laid upon it equal to that of the *whole Law* put together. It is made the *Sign* and *Token* of Man's *Obedience in general*, and a standing *Memorial* of the *Covenant* betwixt GOD and his People. *Exod.* xxxi. 16, 17. *The Children of Israel shall keep the* Sabbath, *to observe the Sabbath throughout their Generations for a* perpetual Covenant; *It is a* Sign *between me and them.* As if it had been said, This shall be a special *Token* of such a Peo-

a People's belonging to the God that *made Heaven and Earth*, and of their having a Regard to *all* his other Laws: And this shall be the Sign and Token of a *perpetual Covenant*. "I will be merciful to them, and "own and bless them, while they thus "prove their Relation and Obedience to "me." The Prophet *Ezekiel* insists upon this, in a Style very remarkable, Ch. xx. ℣. 11, 12. He plainly there refers to the *Observation* of the *Sabbath*, as a Signal, and Means, of Mens observing all the *other Statutes* and *Judgments* of God. *I gave them my Statutes, and shewed them my Judgments*, (saith God) *which if a Man do he shall even live in them. Moreover I gave them my Sabbaths to be a Sign between me and them, that they might know that I am the Lord that sanctifie them.* By keeping holy this Day, they were to be *sanctified* in other respects, and taught those Statutes and Judgments, in observing which was their *Life*.

From hence it appears, that God made this to be the *grand Signal* of Mens Obedience, or Disobedience, to *all other* Declarations of his Will. Which makes the Impiety *doubly heinous*, for any to despise this Law. They, are look'd upon as *in Covenant* with God, who hallow his Sabbaths: And his Covenant is, to *pardon Iniquity*,

quity, *Transgression* and *Sin*, and to give a *new Heart* and a *new Spirit* to them that thus seek him, and draw nigh to him: But to cast off a Regard to God's Day, is a Sign and Token of Mens *breaking Amity* with God, and despising their *Covenant-Relation* to him.

SECTION II.

The Equity *and* Reasonableness *of the Law of the Sabbath, should engage Men to observe it.*

IT is not a Duty bound upon us by *meer Authority*, to *keep holy the Sabbath Day*; but it is an Institution supported by the strongest and *best Reasons*. To think of any thing being commanded by the Author of our *Beings*, the Sovereign of *Life* and *Death*, is enough to engage our Obedience: But it serves yet more to *recommend* our Duty, when it appears to be every way *equitable* and *reasonable* that we should comply with what is requir'd of us.

The great *Reason* for observing the Sabbath mention'd in the *Fourth* Commandment, is, God's making *Heaven*, *Earth*, and *Seas*, with *all* that they contain, *in six*

Days

Days, and then *resting the seventh Day*. And what in all the World more reasonable, than that we should *remember our Creator?* Or what so sure and effectual *way* of remembring him could be contrived as this, to be taught to *imitate* him, in sanctifying every *seventh Day*, after *six Days Labour*; and at such time, religiously to meditate on all his Works, and Ways, and to adore and serve him according to his *own* Direction?

Though this Reason of God's *resting*, does not (as one observes) carry such a "natural Evidence in it as to have obliged "us, unless it had been revealed; yet be-"ing revealed, we may discern a certain "Aptitude and Fitness in it, to oblige us "to the Observation of the seventh Day "rather than any other, since Piety and "Religion require that we should imitate "God in those things wherein he would "have us to imitate him.

And is it not as equitable *now*, as ever it was, that *one* Day in *seven* should be allow'd for the Worship of that God, who has given us *six Days* for our worldly Employments? Had our *Maker* seen fit to appoint every *fifth*, or *third* Day, for his Work and Service, we could not have pretended that his Demands were *unjust*; how much more, should we then be won upon, by this *wise* Provision of his, in which he has

has ſhewn ſuch Reſpect both to the *Life* that now *is*, and that which is *to come*? He conſiders our *Frailty* and *Wants* while in the Body, and therefore he allows us *ſix Days* for the Concerns and Enjoyments of *this* Life: And he would have us mindful of Him the *Father* of *Spirits*, and of that *World* of *Spirits* whither we are haſting; therefore he reſerves the *ſeventh Day* for *Spiritual Exerciſes*, that we may be prepared for that Life, and State of Reſt, which holy Souls enter into at Death.

The Eaſe and Refreſhment of *Bodies* is as needful as ever it was; and ſo is the Improvement, and Sanctification of *Souls*. We are as much obliged to ſerve and pleaſe our *Maker*, as ever the *Patriarchs*, and *Jews* were: And we have a *Reſt* to hope for, and prepare for, as they had: And on theſe Accounts the *Reaſon* and *Equity* of this Command, binds us, as much as it did them. It ſtands enforced by ſuch Reaſons as can never paſs away 'till *Heaven* and *Earth* paſs away, and all the People of God are brought to their *eternal Reſt*. Of this more in the *laſt Section*.

SECTION

SECTION III.

The Benefit *and* Advantage *of observing the Lord's Day, should engage us to keep it holy.*

WE are not only bound to imitate our *Maker*, in our religious resting on the seventh Day after our six Days Work, as he did; but we are encourag'd to expect very great *Blessings* from him in so doing. He *blessed* the *Day of Rest*.

If we consider this only as a *resting Day*, 'tis a Blessing and Advantage to us. That we have so much Time every *Week* to disburthen ourselves of all the Cares and Business of this Life, and to lay aside irksome Toil and Labour, and those things that weary and discompose our bodily Frame, this must be allowed, of itself, to be a Blessing to the World.

But together with this bodily Rest and Refreshment, there is a Rest and Peace to the *Souls* of good Men in their Converses with GOD, that vastly exceeds all outward Ease and Quiet. A sincere and humble *Spirit*, rightly worshipping its GOD, and receiving the Tokens of Mercy and Acceptance from him, is sooth'd with a *Peace which the World cannot give*; and a Peace

a Peace that by degrees, (as Faith and other Graces increase in us,) will become so firm and settled, as to render all the Attempts of the World ineffectual *to take it away.* Some have attained to such a Peace and Hope in GOD by the religious Observation of *this Day*, as hath carried them thro', and raised them above, very great Temptations Troubles and Difficulties, they have met with on *other Days.*

Further, ; in *blessing* the Sabbath Day, GOD mark'd it out for a Day of conferring very numerous and *signal Favours* and *Benefits*, on *Sinners themselves.* He gives the richest and noblest *Gifts*, *yea*, to the *Rebellious* also, that the LORD GOD *may dwell among them.* Psal. lxviii. 18. Many a *lost* Soul has been *found*, and many a *dead* Soul *quickened*, on this Day. Many a Heart has been conquered for GOD, as well as comforted by him. He gives his *Son*, and *Spirit*, and many excellent Gifts and Endowments of *Men*, that are qualified and sent to speak in his Name ; *Paul*, and *Apollos*, and *Cephas*, by this means become yours.

His *Grace*, and *Love*, and *Life*, and exceeding great and precious *Promises* of future and eternal Things, and *sacramental Seals* to those Promises, and such

Manifestations of himself *as are not made unto the World*, are the Gifts and blessings of this Day. Hence it is that the *Prophet*, speaking of such as keep this Commandment, says, *blessed is the Man*, or as it is in the *Hebrew*, *the blessednesses* (for they are many) *of the Man that doth this, and the Son of Man that layeth hold of it*; (firmly adhering to this Law;) *that keepeth his Hand from doing any Evil.* Isai. lvi. 2. If the Reader will look back to those Blessings before mention'd, [c] with which our *Lord Jesus Christ* has enrich'd this Day, he will find a great deal to employ his Thoughts upon, under this Head.

But to proceed; those who have received Gifts and Graces from God whereby they may be sanctified and saved, yet are in a Way to receive *more Grace*, and more *abundant Blessings* from above, by their religious Observation of the Lord's Day. Hereby they will gain further Measures of *Wisdom* and *Knowledge*, and will improve in *Holiness* and *Goodness*, and will go on *unwearied*, yea with *new Strength* and Vigour, in the Ways of God. In the xcii. *Psalm*, (that *Psalm*, or *Song for the Sabbath Day*,) what a beautifull Ac-

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c See Chap. 2. Section 2.

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count have we of Men's *encreasing* and flourishing in all *Grace* and *Goodness*, while they are *planted in the House* of the LORD? (v. 12, 13, 14.) *The Righteous shall flourish like the Palm-tree*; [that is, in spite of outward Depressions and Afflictions; for it is the Motto of that *Tree Depressa resurgo, being press'd down I arise.*] *He shall grow like a Cedar in* Lebanon. [He shall become diffusively good and useful, his Graces and Excellencies *fragrant* as the Cedar, and *lasting* too.]. *Those that be planted in the House of the* LORD, *shall flourish in the Courts of our* GOD. *They shall still bring forth Fruit in old Age, they shall be fat and flourishing.* On the other hand, it ought to be observed, that he cannot be a *thriving* or *comfortable* Christian, who slights the Lord's Day.

Unspeakable Blessings are lost by the neglect and despising of this Day, but promised and secured to the religious Observance of it. GOD, that has pronounced it a blessed Day, can and will communicate those Blessings that shall make his *People* call it a blessed Day too, if they keep it according to the Commandment. Witness those affectionate Declarations, *Psalm* lxxxiv throughout. *Psalm.* lxiii. 2, 3. and xlii. 1, 2. and many other Places.

SECTION IV.

The Blessings that arise from the religious Observation of the Lord's Day, in the common Affairs of Life, *considered as an Argument to keep holy the Sabbath Day.*

BESIDES the Reasons mention'd in the *fourth Commandment*, of GOD's *resting* on the *seventh* Day, and *blessing* it, this Law is frequently enforced by the *Prosperity* which should arise from thence on *other Days*. I shall content my self in quoting one Place of Scripture, to prove this at present, and that is *Isai.* lviii. 13, 14. Verses; where *Plenty* and Success in Business, *Honour* and Advancement also, and great *Security* in the Enjoyment of what GOD bestows, are promised to such as duely regard the Sabbath Day. If the *Sabbath be a Delight, esteemed* the *holy of the* LORD, and *honourable*; and other Things are *turned from*, to *honour* GOD; in such a Case (says GOD) if thou devotest the Day to me, so as *not to do thine own Ways, nor find thine own Pleasure, nor speak thine own Words: Then shalt thou delight thy self in the* LORD, *and I will cause thee to ride upon the high Places of the Earth*, and feed thee *with the Heritage of* Jacob *thy Father*; *for the*

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Mouth of the Lord hath ſpoken it. The riding upon the *high Places of the Earth*, ſignifies Advancement and becoming conſpicuous in the Eyes of others. They that honour GOD and his Sabbaths, ſhall be thus honour'd. And alſo great *Security* is hereby ſignified; ſuch a one ſhall be ſet above many Fears and Calamities; ſo the Phraſe is uſed elſewhere, he *ſhall dwell on high*: And he ſhall be *fed with the Heritage of* Jacob; that is, with the plentifull Productions of the Land of *Canaan*. Thus ſhall the Obſervation of GOD's Day, derive a Bleſſing on other Days, and on the common Productions of the Earth, and the Enjoyments of Life.

This was not a Promiſe peculiar to the *Jews*, but has been made good to many in *all Ages* of the World. We have it from ſeveral in our own *Nation*, and ſome of great Buſineſs and high Employment, that the more carefully and piouſly they obſerved the *Lord's Day*, the better it has fared with them the *Week* after. Not that *an Experiment* or *two* of this kind, will avail Men; but where it becomes *habitual*, and is conſtantly practic'd, the Truth of this Obſervation will be found. A prevailing Care to pleaſe GOD on his Day, will make our *Cares* leſs, and our *Comforts* more, on our *own Days*.

It was observed of *Queen Elizabeth*, whose Reign in many Things became very glorious and happy, that upon Her coming to the Throne, she began her Government with a very strict *Injunction* for the *holy Observation* of the LORD'S DAY. The Words of that Injunction are worth reciting, and are as follow. "All the Queen's "faithful Subjects shall from henceforth "celebrate and keep holy this Day, ac- "cording to GOD's holy Will and Plea- "sure; that is, in hearing the Word "read and taught, in private and pub- "lick Prayers, in Acknowledgement of "their Offences, and the Amendment of "the same, in *often* receiving the Com- "munion of the Body and Blood of "CHRIST, using all Soberness and godly "Conversation.". This did not a little contribute to the Success of that Princess in her Administration afterward.

The *Lord chief Justice Hale* is well known to have ascribed much of his Success and Renown, to the Observation of the Lord's Day. He would sometimes form a Judgment how it should be with him the *Week ensuing*, by his spending of that Day. And some Instances I have known of Men in lower Stations, and among the *trading part* of the World,

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who have been Witnesses to this, that a religious Observation of the Lord's Day has very much conduced to the good Order and Behaviour of those in their Families, and has produced many Blessings on *their six Days Labour* and Employments. And take it the other Way, some also have owned, that when they have grown *careless* and *remiss* in keeping this Day, then their Affairs have begun to *decline* and go backward.

Such Testimonies are not the Fruit of *Fancy*, or Imagination only; but may be supported by most *solid Reasons*.

The good Impressions made on People's Spirits, and their becoming thoughtfull, and growing in Wisdom and Goodness, by a right spending of this Day tends to form their Minds to greater Sobriety, and to give them more Discretion in their *whole Conduct*. And therefore as far as God sees it good for them, they are put into a likely way to *prosper*. They shall either gain *temporal* Blessings, or what is better, if they miss of them. I have heard *some* express themselves with great Thankfulness to God, for the merciful Appointment of such a Day as this, because hereby they were led to make proper *Stands* in Life, and so to *review* their past Course and

Actions, and to order them more wisely for the *time to come*; which they had never done, (as themselves acknowledge) had they not been led to a *religious Retirement* from the World on the Lord's Day.

In times of Danger and Distress, we find this is particularly pleaded with GOD to obtain Mercy. Good *Nehemiah* having taken special Care, and given strict Command to the *Levites* and others, to *sanctifie the Sabbath Day*, he thereupon prays to GOD in this manner; *remember me, O my* GOD, *concerning this also, and spare me according to the greatness of thy Mercy.* Nehem. xiii. 22.

SECTION V.

The Corruption *and* Misery *of many who* despise *or* neglect *this Day, is a further Argument for our religious Observation of it.*

IF there are any who refuse to be won upon, by the Blessings and Advantages of that attend the Observation of the *fourth Commandment*, yet surely the *Mischiefs*

chiefs which follow upon the Contempt and Profanation of the Lord's Day, will awaken them to ſome Senſe of the Obedience due to this Law.

How amazingly has the Contempt of the *Sabbath*, perverted the *Thoughts* and *Tempers* of Men, and corrupted their *Manners*? Let Men once come to make this Day *common*, and we ſhall ſoon after find them uſing it to *worſe* Purpoſes than other Days. Were it poſſible to deſcribe all the Scenes of *Riot*, and *Debauchery*, and all the *impious Converſes* of Men to ſtrengthen and cheer up one another in their Averſions to the Worſhip of God, and the Ordinances of this Day, after they have once learned to deſpiſe it; there could not be more odious and ſhocking things ſet to view, than what are practis'd by many *Profaners* of the Lord's Day. But I believe there are few that need to have theſe things enlarged on. Too many Inſtances occur in our Times, every where, both in *Cities*, and *Villages*, throughout this Land.

Many are by this very thing led to *Deiſm*, and to diſpute againſt all revealed Religion, that they may ſet aſide the Religion of this Day. Though they ſin againſt the *Law* of *Nature* in part (as I

have shewn) when they refuse to give the *seventh part of their Time* to God, as well as against an express Law written by God himself.

Others fall into a *Solitariness* and *Sullenness* of Spirit, by forsaking the Assemblies of this Day; and are fit for *no* Society, or for any *useful parts* of Life.

Factious Meetings, and Assignations, and Intrigues that disorder States and Families, often arise from the Neglect of the Religion of this Day. For the *better* good Men are employ'd, the *worse* generally are impious and vicious Men employing themselves.

Frequent are the Acknowledgments of condemned *Malefactors*, that their *Profanations of the Lord's Day* first led 'em to those Courses, which have brought them to an untimely and infamous Death.

How awful are these *Warnings!* And how much do they tend to credit the *Law* of the *Sabbath*, when the Neglect and despising of it is the occasion of so much Corruption, and Misery? How do's it make one tremble to think of having a Portion *at last*, with such a miserable Crew?

Yea, how many Judgments, at *present*, do Men expose themselves to, by profa-

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ning GOD's *Sabbaths*? Observe that Connection which there is betwixt this *Sin*, and the Executions of divine Vengeance in this World. *Ezek.* xx. 13. *My Sabbaths they greatly polluted; then, I said, I would pour out my Fury upon them in the Wilderness to consume them.* Again, in the xvii of *Jeremy* at the 27th Verse, *If you will not hearken unto me to hallow the Sabbath Day,* —— *then will I kindle a Fire in the Gates of* Jerusalem, *and it shall devour the Palaces, and not be quenched.* All this we are called to consider, and to be humbled in a Sense of it, when *publick Judgments* come upon a *City* or *Nation*. And is it not a very good Argument, then, to correct those *Profanations* of GOD's Day which procure such Calamities?

The penitential Confessions of this *City* and *Nation*, in Times of general Calamity, declare that for *this Iniquity* they were punished. The *Fire* of *London* which began *Sept.* 2. 1666. began upon a Lord's Day. And then it was acknowledged, that whoever were the *Chaldeans* or *Babylonians* that kindled and spread those consuming Flames, yet the Displeasure of GOD was herein manifested against this *City*, for the despising of his *Sabbaths*. One of the Writers upon that Occasion says, "The *Time* shew-

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"ed the *Trespass*." And he adds, "that "surely one of *London*'s foulest Scars was "the Prophanation of GOD's holy Day: "No Sin of later Years being more gene-"rally and impudently acted." Also when the *Plague* raged here, in the *Orders* for publick *Fasts* * it is particularly mention'd, "That a not keeping holy the Lord's Day "was one *chief Cause*, why such great and "terrible Plagues brake in upon us.

It is of GOD's Mercy that the like Judgments have not reach'd us since, and consumed *us* or our *Substance*, as it did our Fathers, when we are so shamefully repeating *their Crimes*. But if there was any Piety and Honesty in these Confessions, we should look to them (notwithstanding our present Safety) as greatly strengthening the Argument I am upon. Since the Profanation of the *Lord's Day* brings such Miseries, we ought to prevent these, as far as may be, by our careful *religious observing* it.

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* See the Order of *James* I. and *Charles* I.

SECTION

SECTION VI.

Our Day of Rest should now be kept holy, because of that Eternal Rest *which it typifies, and for which it is designed to prepare us.*

WE are not only to commemorate the *past* Works of GOD, on his Day, and celebrate the *Praises* of our Creator, and Redeemer; but we are to *look forward* to that glorious State and World of Rest, into which our Redeemer *entered* when he *ceased from his own Works, as* GOD *did from his.* Heb. iv. 10. If it was an Argument with the *Jews* to keep their Sabbath, because of that Rest to which they were *going*, and which they then had in Promise from GOD; how much more should *our* Day of Rest be religiously solemniz'd, when it is a Type and Earnest of a *Rest* in its own Nature infinitely exceeding that of *Canaan*, and everlasting too?

In the *first* Ages of Christianity there was a general Tradition, that GOD's making the World in six Days and resting the *seventh*, had this Meaning; namely, that the World should abide *six thousand Years*; (for *one Day* is with the Lord as a *thousand*

thousand Years, and a *thousand Years as one Day*:) And then the Son of God shall come again from Heaven, to destroy the Empire of the wicked one, and to judge the wicked, and to change the *Sun*, *Moon*, and *Stars*, and to new make the World; and then the *eighth Day* shall be the Beginning of the other World; that is, of a new and happy State of Things, of which there shall be no End.*

However that may be, the Scripture expressly tells us, that it is *according to the Promise* of God, to look for *new Heavens, and a new Earth, wherein dwelleth Righteousness*. 2 Pet. iii. 13. In a firm and assured Belief of this Renovation of all things by Jesus Christ, we commemorate his *Resurrection*, and keep holy the Day after the *Jewish* Sabbath: Hereby declaring, that we look for a new and better Rest than *theirs*, an eternal Rest with our Redeemer.

This future expected Rest is admirably shewed forth, and *typified*, by a right Observation of the Lord's Day: A Day which should therefore be kept holy, because our eternal *Sabbatism* and State of Happiness

* Vid. Coteler. Annot. in Epist. S. Barnab.

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will be very much according to this Platform. We may consider this in four Respects.

1. There will be a *Cessation* from all *earthly Labours* and *Enjoyments*.

In a State of everlasting Rest, there will be no farther Occasion to think what we *shall eat*, or what we *shall drink*, or wherewithal we shall be *cloathed*: For we shall then have no *Want* of these Things, nor will there be any *Crosses* and *Afflictions* about them, nor any of those *Sorrows* and *Distempers* which are created by them; but this *Mortal* shall put on Immortality, and this *natural earthly Body* will be raised a *spiritual Body*, and we shall be as the *Angels* of God. All the Fruits and Products of Men's Labour about this Earth, shall be destroy'd; and the Works that are upon the Earth shall be burnt up; (as the Earth it self shall also be;) and then the Soul must needs be wholly taken off from every earthly Business and Enjoyment.

Think seriously of this, and then say, if our Day of Rest be not a fit Representation of such a State. He that believes the *Gospel*, must surely discern the Agreeableness of our keeping a *weekly Rest* in laying aside those Labours, and Cares, and Pleasures, which must all be laid aside intirely

tirely when our *final Rest* comes. How admirably contrived are our Sabbaths *now*, to prepare us for quitting these earthly things, by inuring ourselves at such stated times to cease from them, and to turn our Thoughts quite another way?

2. Our eternal Rest will be a State of *perfect Holiness*, and therefore we are now required to *keep holy* the Sabbath Day.

The Rest above, hath nothing to *defile* it, any more than it hath to *disturb* it. The Place where our Rest shall be, is described as a *holy City*: *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh Abomination.* (*Rev.* xxi. 2, 27.) The God, in whose immediate Presence we are to dwell, is not to be seen without Holiness. The Society to which we must be joined are *holy Angels*, and an innumerable Company of those that have *washed* and *purified* their Robes in the *Blood of the Lamb*. How fit a Type of such a holy State, is *our Day* of Rest, if it be *kept holy* as God appoints?

On this Day we assemble in God's *holy Place*, and tread those Courts where all Profaneness, and Wickedness, stand condemned: Where we confess and lament our *Sins*, and vow against them, and renounce our corrupt *Flesh*, and the sinful

Customs

Customs and Vanities of the *World*, and all the Temptations of the *Devil*: Where we join ourselves to those who are *reputed* holy Persons, and apply to Sacraments and to the *Blood of Jesus* to *wash away all Sin*. Is not our keeping holy a Day in this Manner, a very instructive Figure and Draught, of that everlasting holy Day we expect, when all GOD's holy People shall be gather'd together, and when the *Church* of *Christ* will be a *glorious Church, not having Spot, or Wrinkle, or any such thing?* (*Eph.* v. 27.) The more free from *Spot* and *Deadness* we keep this Day, the more lively a Representation will it be, of that *sinless*, and *endless* Rest, which remains hereafter to the People of GOD.

3. The *Services* and *Employments* of our *eternal Sabbath*, will be much the same with *those* of our *Sabbaths now*, and therefore they should be attended to the more diligently.

In the Rest *above*, every Soul is *acquainting* itself with GOD; intently viewing his Glory, contemplating his Perfections, surveying his wonderful Works, and considering the several *Relations* in which He stands to the various Orders of Beings throughout the Universe.

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Hereupon, those well instructed Spirits are *obediently yielding* to all the Rights and Demands of the King of Kings; each of them chearfully executing the Divine Pleasure, according to their differing Orders, and Capacities.

They are also joining in humble *Adorations*, and in harmonious Songs of *Praise*.

There the Wonders of *redeeming Love* are loudly publish'd; and the *Lamb that was slain* has his peculiar *Song*, compos'd of finest *Thoughts*, and pronounc'd with sweetest *Accents*; and *Love* and *Joy* inspire every Breast.

Among those blessed Spirits, there are all Manner of friendly *Offices* to each other, and continual Discoveries of the tenderest *Affections*. Souls are telling what Almighty Grace has done for them, and communicating their Goodness and Happiness all the Ways they can to one another. This is the summary Account of the *Employments* of an eternal Sabbath.

How aptly is such a State as this represented, by our *now* going to the House of God, there to behold and hear of the Divine Glory, and to find the *Knowledge* of God? There also we *read*, and *speak*, and *hear*, of all God's wondrous *Works*; and learn his *Rights*, and our own Duty to him;

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and there we solemnly pay our Homage, and offer our Sacrifices of *Prayer* and *Praise* with the *Multitude of them that keep holy Day.* When we are thus engaged as we ought to be; and when we are also employ'd in Acts of *Charity*, to the Souls, or Bodies of others; and are diffusing *Light* and *Love* and *Goodness* to all around us, as far as we can; and are calling upon others to *magnify* the LORD *with us*; and so to *exalt his Name together*; how fair a Resemblance have we, of what they are doing in the World of Rest *above?* The Thought of this, should make our Lord's Days Employments, the most delightful Employments of our Lives.

4. The future Rest of Christians is represented by our present Day of Rest, in the *Splendour and Blessings of it.*

The Book of the *Revelation* describes those who are at Rest with *Jesus Christ*, as beautifully *cloathed*, well *fed* and *conducted*, nobly *endowed*, and fill'd with all Manner of Blessings. They are said to be *arrayed in white Robes*, and to carry *Palms in their Hands*, and to wear *Crowns on their Heads*; Ensigns of Victory and Honour all splendid and august. And as to their Food and Conduct, the *Lamb* is said *to feed them*, and to *lead them to living Fountains of Waters*, and

and *the Glory of* God *shines on them, and enlightens them.* There God bestows upon them all spiritual Gifts and Endowments, and all outward Marks of Favour and Power; and, in one Word, they are said to *inherit all things*, Rev. xxi. 7.

Now consider what Resemblance of all this, we have, in our present Days of Rest. There is a great deal of *outward Splendour* on this Day. Whole Assemblies of People appearing, in their best, and most decent *Attire*; all Persons in general laying by their meanest and foulest Garments, such as are used in the lower Offices of Life, or that receive any Pollution by the Trades and Business of other Days. In some Assemblies there are the Ensigns of Regal Power, and other Marks of Honour, Dominion and State. Could we look over a whole Nation on such a Day as this, and compare their Appearance *then*, with their Appearance at other times, there is something even in this outward Splendour of our Sabbaths, *Symbolical* of that glorious Rest we expect hereafter.

On these Days the *Lamb* also feasts his Followers with the *Bread* of *Life*, and with a *living Stream* that flow'd from himself, and God shines into the Hearts and Souls of Men by his *marvelous Light*. He gives

the

the most valuable Gifts, (as was shewn before in several Instances) and confers many Marks of Grace and Favour on his pious Worshippers; and here he engages, that *no good thing shall be with-held from such as walk uprightly.*

Could we, with all this, look into the *Souls* of truly *devout* and *pious* Christians; and take Account of their *heavenly* Ardors, their godlike Thoughts and Dispositions, their *Concern* for the Interest of God and Christ in the World, and their good Will and *charitable* Inclinations to all about them; here we should discern a *very* near and noble *Emblem* of the *heavenly* State and Sabbath.

Can any Man that seriously considers thesethings, and that hopes for a future Rest with Christ, make light of our Days of Rest, when they are so plain and near a *Pattern* of that Sabbath which will be everlasting? How shall any Man be happy in quitting *for ever* the Labours and Enjoyments of this World, if he cannot persuade himself to lay them aside *one* Day in *seven?* How shall we spend an *Eternity* in God's holy Presence, and in holy spiritual Exercises and Employments, if we cannot bring ourselves to observe *one Day* in a Week as a Day for Holiness and Religion?

ligion? Or what Joy can there be in the Splendour and Blessings of an endless Sabbath, to him, whose *sullen* or *sensual* Spirit is set against such things? The Thoughts of that *eternal Rest* now promis'd in the Gospel, and expected by all the People of GOD, should greatly enforce this Law, to *remember the Sabbath Day to keep it holy.*

But, to conclude; let those who are careful in observing the Lord's Day comfort themselves, with the Thought of that Difference there will be, betwixt their *present* and their *future* Rest, as well as in thinking of those Things wherein they agree. Here, our *Rest* is but in *part*; hereafter, it will be *full* and perfectly free from Disturbance. Here, our *Holiness* is very *imperfect*; hereafter, it will be *without Fault* or Stain. Here, our *Services* are mean and contemptible, compared with what they will be hereafter, when our *willing Spirits* shall have greater *Abilities*, and all manner of Advantages for knowing, adoring, and serving GOD. Here, our *Blessings* are but like *Drops*, compared with what they shall be hereafter, when they shall flow in upon us as from an ever living *Fountain*, or roll like plentifull *Rivers* in a continual Succession at GOD's right Hand. Here, we see

but

but *little* of GOD, and see *through a Glass darkly*, and sad Interruptions there are to our Thoughts and Enjoyments of *heavenly* and *spiritual* Things; but in the Rest that is beyond the Grave, our sight of GOD will be *clear*, and *satisfying*, and nothing shall *interrupt* our Communion with him. "In our heavenly Sabbath (as one "expresseth it) we shall see GOD so, as "that all Masks shall be removed, and all "Veils rent, we shall be filled with Light "without Mixtures of Darkness, with "Wisdom without Error, with Righte-"ousness without Sin, with Joy without "Grief, with Life without Decay or "Death.

In this last Particular we have nothing in our Sabbaths *now*, to resemble that hereafter. These Days of Rest are *short* and soon over; that Rest we shall have with JESUS will be ETERNAL. There will be no heavy Eyes, sinking Spirits, or weary Limbs, in *Them* that Rest; there will be no Frowns, Withdrawment, or Absence, of *him* that sanctifies and blesses their Rest. There willbe nothing to forfeit it, or darken it, or break in upon it. It is a resting *Day* without a succeeding *Night*. *For there shall be no Night there*, Rev. xxi. 25. How amiable must a Day in GOD's Courts be, when we think of

of its leading to, and preparing us for a State of compleatly *blessed*, and perfectly *holy* Rest above! A Rest that will be free from all painful Labour, Sorrow, and Sin; without Breaks, or Interruptions, and without END.

SOME

SOME TESTIMONIES Concerning the Religious Obſervation OF THE SABBATH.

ENOCH being of the *ſeventh* Generation from *Adam*, and being *tranſlated* that he never ſaw Death, was by ſome accounted a Type of that *eternal* Reſt and Bleſſedneſs, which the *ſeventh Day* of the Week was deſigned to prepare Men for, and to keep continually upon their Minds. * And ſo by this Action, GOD ſet an early and moſt affecting Seal to the Inſtitution of the *Sabbath*.

I would here deſire the Reader to conſider that Account of *Enoch* which is given by St. *Jude*, *v.* 14, 15 of his *Epiſtle*: *Enoch the Seventh from*

* *Vid. Hoffman. Lexicon Univerſale*, in Voc. *Sabbatum in Albis.*

Adam prophesied of these (Despisers of God's Worship) *saying, Behold, the Lord cometh with ten thousands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds which they have ungodly committed, and of all their hard things which ungodly Sinners have spoken against him.* From hence it is worth observing, that the Word (ἀσεβεῖς) translated *ungodly*, (being derived from *Alpha* privative, and the Verb [σέβω] that signifies to worship) tells us who they were against whom *Enoch* testified. They were such as liv'd *without Worship*; either not worshipping *at all*, or not keeping the *Day* and *Ordinances* of God's Worship as he required. *Enoch's walking with* God therefore signifies, his observing such *Time* for Worship, and such *Ways* of Worship, as were *pleasing to* God, and were a standing Testimony against the degenerate Posterity of *Adam* round about him, who became [ἀσεβεῖς] *no Worshippers.* They did not glorify the Maker of Heaven and Earth, by keeping *his Day holy*, or regarding his other Laws, as *Enoch* did. Therefore God honoured him, by translating his Person from an *earthly* to the *heavenly* Rest, without seeing Death: And we have his Prophesy also preserved against the Despisers of God's *Institutions*, which shall continue in the *Book of* God to the Consummation of all Things.

Noah, whose Righteousness was so eminent and singular as to obtain a merciful *Preservation* of Himself and Family, when the *World was drowned*, set a particular *Mark* on the *Sabbath-Day.* "On *this* Day he expected a Blessing, "rather than on *any other*. It being the Day "devoted to religious Services, after he had "performed these, 'tis likely he sent the *Dove* "out of the Ark with hope of good Tidings."

'Tis

'Tis very obſervable, that after his *firſt* ſending out the Dove, he ſtaid *ſeven Days* before he ſent her out again; ſtill looking for the Bleſſing to come, on the *ſeventh Day*. And *then* ſhe came with the *Olive* Leaf, the Signal of *Peace*, and of Judgments ceaſing on the Earth. Juſt after, it is recorded he ſtayed yet *other ſeven Days*, and then ſent the Dove abroad again, but ſhe returned no more to him. By which he knew the Earth was *dry*, and fit to receive himſelf and the living Creatures upon it. This was the Day on which he looked for the Notices of *Peace*, and at laſt was aſſured of *Salvation*. See Bp. *Patrick's* Comment. on *Gen.* viii. *ver.* 10, 12.

I need not quote any Paſſages to ſhew the *high Regard*, which Kings, Prophets, and righteous Men among the *Jews* had for *their ſeventh Day*. If any are minded to conſult theſe, they may turn to their *Concordance*, and under the Words [*Day*, and *Sabbath*] they will be directed to a great Variety of Things *hiſtorical*, *preceptive*, *promiſſory*, and *threatning* with relation to this ſacred Reſt, all along the *Old Teſtament*.

The moſt material Paſſages in the NEW TESTAMENT, concerning the Obſervation of the *Lord's Day*, are inſerted in the 2d *Chapter* of the foregoing Treatiſe.

In the Age immediately *ſucceeding* that of the *Apoſtles*, we find the LORD'S DAY ſpoken of with the higheſt Veneration and Reſpect. *Ignatius* ſays, "Let us not *jewiſhly ſabbatize*, but let "us reſt *ſpiritually*; and inſtead of the old Sab-"bath, let every Lover of CHRIST celebrate "the LORD'S DAY, † the beſt, and moſt emi-"nent of Days, in which our Life aroſe." *Another* of the firſt Chriſtian *Writers*, referring to

† Epiſt. ad *Magneſianos*. Edit. Uſher. Oxon, 4to. p. 57, 58.

what is written concerning the Sabbath in the Ten Commandments, and calling upon Men, in the Language of *Moses*, to *sanctifie the Sabbath of the* LORD *with pure Hands and with a clean Heart*, applies this to the Rest appointed for *Christians*. ‡ " When *Isaiah* says, your " new Moons and your Sabbaths I cannot bear " them, consider what he means by it: The " Sabbaths you *now keep* (says GOD) are not ac- " ceptable to me, but those which I have made, " when resting from all Things I shall begin the " *eighth* Day, that is the beginning of the other " World. For which cause we observe the " eighth Day with *Gladness*, in which JESUS *rose* " *from the Dead*; and, having manifested him- " self to his Disciples, ascended into Heaven.

Justin Martyr gives an Account, not only of the Observation of the LORD'S-DAY, but of the particular *Services* then perform'd by *Christians*. * " On the Day which is called *Sunday*, those " who live in Towns, or in the Country, meet " together in one Place. And the Writings of " the *Apostles*, or of the *Prophets*, are read as " the Time will allow. The Reader having fi- " nish'd, an Oration or Sermon is made by the " President, wherein he instructs the People, " and exhorts them to copy after the fair and ami- " able Things laid before them. After which " we all rise up, and send our Prayers to " Heaven. And then Bread and Wine and Wa- " ter are offered, and the President, according to " his Ability, prays, and gives Thanks, and the " People joyfully conclude with an *Amen*." There is more added in that Place, to shew the

‡ 11 Ep. Catholic. S. Barnab.

* τῇ τῆς ἡλίου λεγομένῃ ἡμέρᾳ &c. Apol. II. pro Christianis. Vide etiam Clem. Alexand. *Strom.* 7. Orig. Contra Celsum. l. 8. Iren. apud Author. Quest. & Respons. Qu. 115.

De-

Devotion, and *Charity*, in which they ſpent the LORD'S-DAY.

Mr. *Reeves* obſerves upon this Paſſage, "That "*Juſtin* and *Tertullian* called this Day *Sunday*, "becauſe it hapned upon that Day of the Week "which by the *Heathens* was dedicated to the "*Sun*; and therefore being beſt known to *them* "by that Name, the Fathers commonly made "Uſe of it, in their *Apologies* to the *Heathen* "*Emperors*. But the more proper and prevail-"ing Name, was (Κυριακὴ, or) the LORD'S-DAY, "as it is call'd by St. *John* himſelf, *Rev.* i. 10. "This Day was ſo ſtrictly ſet apart by the An-"cients for *publick Devotion*, that the Synod "of *Illiberis* ordain'd, That if any Man dwel-"ling in a City (where Churches were near at "hand) ſhould for *three Lord's-Days* keep from "*Church*, he ſhould be *ſuſpended*." The *Apologies of* Juſtin, &c. *tranſlated with* Notes. Vol. I. p. 123. note c.

In the *fourth Century*, *Euſebius* tells us, that the famous Chriſtian Emperor *Conſtantine*, iſſu'd a Precept † or *Edict*, "obliging all the Roman "Empire to obſerve the LORD'S-DAY, in me-"mory of thoſe Things which were done by "the common SAVIOUR of all Men." And the *Hiſtorian* tells us he counted that Day the "*beſt* and *head* of Days, truly the LORD'S, and a "Day of *Salvation*. He then ordered his Army "to offer up Prayers to GOD: And gave Direc-"tion that his Soldiers ſhould have a Prayer deli-"vered to them." He required that Men ſhould every where apply themſelves to *religious Worſhip*; and that no *Impediments* ſhould be allowed to hinder their Prayers and Devotions on that Day.

It were eaſy to multiply Quotations from many of the moſt eminent Writers after that

† *De vita Conſtant. Lib.* iv. *Cap.* 18, 19, 20.

Christian Emperor. *Athanasius* * takes Occasion, from the great Day of *Expiation* among the *Jews*, to discourse on the *Christian Sabbath*. As that was esteemed the *Sabbath of Sabbaths* by the Jewish Nation, so should Christians esteem the LORD'S-DAY; " the Atonement being then " made, and the Renovation of the Creature " then beginning, and Life from the Dead. In " the Gospel Christ says, I come that I may " *perfect the Work:* And the Works which the " *Father appointed him to do, he did finish and* " *perfect them.* And he would have that Day " consecrated, on which he rose to diffuse Light " and Grace, and to renew, and recover the " apostate Race of *Adam.*

Gregory Nyssen says, † " This Day was ap- " pointed that Men might cease from their *La-* " *bours*, and from their Sins." *Cyril of Alexandria* speaks to the same Purpose, ‡ " We spi- " ritually celebrate the Sabbath in CHRIST, ab- " staining from every *Sin*, and resting from all " *terrene Employments*, and from the pursuit of " Things corruptible and perishing.

But I will add only *two* Authorities more, from the Fathers. St. *Chrysostom* says, " That " lest the *Seventh Day* should seem *less* conside- " rable than the other Days, which were made " remarkable for some great Work being done, " or some Creatures produc'd on each of them, " therefore GOD dignified it with a more extra- " ordinary *Blessing*, sanctifying it and setting it " apart for a Day of Rest. GOD taught Man " from the beginning, that he should separate " one whole Day in the *Circle* § or *Revolution*

* *Atham. oper.* Vol. I. *Parif.* 1627. p. 967.
† *Homil.* VII. *in Eccles.* T. I. p. 440.
‡ *In* cap. VI. *Amos.* p. 315.
§ Ἐν τῷ κύκλῳ τῆς ἑβδομάδος. Homil. X. in Genes.

" of

" *of every Week*, for ſpiritual Exerciſes and " Employments." In another Place the ſame Author ſays, " That the *Jews* eſteemed their " Sabbaths to be given them for their *Eaſe* and " Ceſſation from Labour: Whereas this was " not the Cauſe, but that they might be taken " off from the Things of *this Life*, and might " turn their Studies and Endeavours to Things " *ſpiritual.*" And the ſame Writer expreſsly ſays, † " That *the* FIRST *Day of the Week is to* " *be obſerved by Chriſtians, as the* LORD'S-" DAY.

St. *Auſtin*, ſpeaking of the LORD'S-DAY, being call'd ſometimes the *firſt* Day, and ſometimes the *eighth* Day from the Reſurrection of *Chriſt*, gives this Account concerning the Obſervation of it. " There was a Reſt to the *Jews*; but " the LORD'S-DAY is the *Chriſtian* Feſtival, de-" clared ſuch by the Reſurrection of Chriſt. " The Souls of holy Men are at *Reſt*, before " the Reſurrection of their Bodies; but they are " not in ſuch *Action*, and *Employment*, as when " again united to them. That active State is " ſignified by the *eighth* Day, and is alſo called " the *firſt* Day, which does not take away from " the former Reſt, but adds Glory and Bleſſed-" neſs to it." Several Things are ſaid upon this, and then 'tis added, * " that on Account " of the Reſurrection of *Chriſt* the *Head* of the " Church, and the Hope hereby given to the " whole Church, his *Body*, of a Reſurrection at " laſt, the Lord's-Day, which is the eighth Day, " and which is alſo the firſt Day, came to be " celebrated." In another Place the ſame *Fa-*

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† Τῇ δὲ μίᾳ τῶν Σαββάτων ταυτίζει τῇ κυριακῇ. Homil. LXXXIV. in Cap. XIX. Evan. Joan.

* Auguſt. Oper. ſecundum Edit. Benedict. Tom. II. pag. 103.

ther tells us, † "That the ſeven Days were
"compleated and finiſhed by the *Burial* of our
"Lord, and ſo the firſt Day was returned to
"by his Reſurrection. This Revival of our
"Lord, promiſed to us an *eternal* Day, and
"conſecrated to us the Lord's-Day.

* * *

Some TESTIMONIES *concerning the* LORD'S-DAY, *from ſeveral* Engliſh Writers: *Which are plac'd in ſuch Order, as may give the Reader a clear and* diſtinct View, *both of the Importance, Meaning, and perpetual Obligation of the Fourth Commandment; and alſo of the Reaſons for changing the Day of Reſt; and then the manner of ſanctifying it, or keeping it holy.*

I. IT may be proper to ſet down a Paſſage which ſhews the Regard due to the Sabbath *above all other Holy Days.* It is in Hooker's *Eccleſiaſtical Polity*, Book V. Sect. 70.

The *Queſtion* being put, "Whether Feſtival
"Days be obſerved, as what we are bound to by
"Force of divine Law, or elſe by the only poſitive
"Ordinances of the Church? 'Tis thus
anſwered; "That the very Law of *Nature*
"it ſelf, which all Men confeſs to be God's
"Law, requireth in general no leſs the Sanctification
"of *Times*, than of Places, Perſons,
"and Things unto God's Honour. For which
"Cauſe it hath pleaſed him heretofore, as of
"the reſt, ſo of *Times* likewiſe, to exact ſome
"Parts by way of *perpetual* Homage, never to
"be diſpenſed withal nor remitted. Again to

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† Finitur ſeptimus, Dominus ſepultus: reditur ad primum, Dominus reſuſcitatus. Domini enim Reſuſcitatio promiſit nobis æternum diem, & conſecravit nobis Dominicum diem. *Tom.* V. *pag.* 463.

"re-

" require ſome other Parts of Time with as
" ſtrict Exaction, but for *leſs Continuance:* And
" of the reſt which were left arbitrary, to ac-
" cept what the Church ſhall in due Conſide-
" ration *conſecrate voluntarily* unto like religi-
" ous Uſes. Of the firſt Kind, amongſt the
" Jews, was the *Sabbath Day*; of the ſecond,
" thoſe Feaſts which are appointed by the Law
" of *Moſes*; the Feaſt of *Dedication*, invented
" by the Church, ſtandeth in the Number of the
" laſt Kind. The *moral Law* requiring there-
" fore a *ſeventh* Part throughout the *Age* of the
" *whole World* to be that way employ'd, altho'
" with us the Day be *changed*, in regard of a
" new Revolution begun by our Saviour *Chriſt*;
" yet the *ſame proportion* of Time continueth
" which was before; becauſe in Reference to
" the Benefit of *Creation*, and now much more
" of *Renovation* thereunto added by him who
" was Prince of the *World to come*, we are
" bound to account the Sanctification of ONE
" Day in SEVEN a Duty, which GOD's *immu-*
" *table* Law doth exact FOR EVER.

II. We may next take the Teſtimony and Senſe of ſome of our beſt Writers, concerning the *Day* and *Time* of the *Sabbath*.

Mr. JOSEPH MEDE, in his Diſcourſe concerning the *Obſervation of the Sabbath and Lord's Day*, writes thus: In fixing the *Jewiſh Sabbath*
" there were two Reſpects of Time. Firſt,
" the *Quotum*, one Day of ſeven, or the ſeventh
" Day after ſix Days Labour. Secondly, the
" *Deſignation*, or pitching the ſeventh Day, up-
" on the Day we call *Saturday*. In both, the
" ſabbatical Obſervation was a *Sign*, and Pro-
" feſſion that *Jehovah* and no other was the
" God of *Iſrael:* the firſt, according to his At-

" tribute of *Creator*, the second of *Deliverer of* " *Israel* out of *Egypt*.

" By sanctifying the seventh Day, after they " had laboured six, they professed themselves " Worshippers of that only GOD, who created " the Heaven and the Earth, and having spent " six Days in that great Work, rested the se- " venth Day; and therefore commanded them " to observe this suitable Distribution of their " Time, as a Badge or Livery that their religi- " ous Service was appropriate to him alone. " And this is that which the fourth Com- " mandment in the Reason given from the " Creation intendeth, and *no more* but this.

" Their observing *Saturday* for their seventh " Day was, that they might profess themselves " Servants of *Jehovah* their God, in a Relation " and Respect *peculiar* and proper to themselves; " to wit, that they were the Servants of that " God, which redeemed *Israel* out of the Land " of *Egypt*, and out of the *House of Bondage*; " and upon the Morning Watch of *that very* " *Day* which they kept for their Sabbath, he " overwhelmed *Pharaoh* and all his Host in the " Red Sea, and saved *Israel* that Day out of " the hand of the *Egyptians*.

" But whether this Day were in order the " seventh from the Creation or not, the Scrip- " ture is silent: For where it is called in the " Commandment the *seventh* Day, that is in " Respect of the six Days of Labour, and not " otherwise.

" The *Christian*, as well as the *Jew*, after " six Days spent in his own Works, is to sanc- " tify the Seventh, that he may profess himself " thereby a Servant of God, the Creator of " Heaven and Earth as well as the Jew. For " the *Quotum* therefore, the Jew and Christian

" agree

" agree; but in *Designation* of the Day they " differ." Of this, in following *Quotations*. See also a Quotation in the *foregoing Treatise*, from the Author now cited, *pag.* 54, 55.

Bishop PATRICK, in his *Commentary* on the xx of *Exodus*, writes to the same Effect. After a long Quotation out of *Maimonides*, to explain the *two different Causes* which are mention'd for the observing of the *Jewish* Sabbath, (the one noted in that xx^th^ of *Exodus*, the other in the vth of *Deuteronomy*,) the *Bishop* gives his *own Sense* thus: " In the beginning of the " World God blessed *the seventh* Day, *Gen.* ii. 3. " and now particularly chose *this* seventh Day " for a Sabbath which he order'd them (the Peo- " ple of *Israel*) to observe, in Memory of their " coming out of *Egypt* on that Day." And here he refers us to his Commentary on *Chap.* xvi. *Ver.* 5, 23.

Dr. WALLIS Professor of *Geometry* at *Oxford*, in his *Defence* of the *Christian Sabbath* against Mr. *Thomas Bampfield*, has with great Clearness stated and justified that Explication of the fourth Commandment, which is insisted on in the 18, 19, and 20 Pages of the foregoing Treatise.

He tells us particularly, that whereas Mr. *Bampfield* observes, " and would lay great " Weight upon it, that it is *(hashebigni) the se-* " *venth* (the Article *Ha* answering to our *The*) " not *a Seventh*. 'Tis very true, and very pro- " per so to be." But he largely shews, " That " the Commandment says nothing of *the se-* " *venth* Day of the Week in a continued Suc- " cession from the Creation; but *the seventh* " Day after six Days Labour." And then he further shews that the fixing of the *Jews* seventh Day, was by their computing from the first rain- ing of *Manna*. " The *seventh* Day from the

" first falling of the *Manna* about their Camp, " was the beginning of a *new Day* for their Sab- " bath." This he proves from the xvi[th] of *Exodus*, where it is evident from the course of the History, " that the *seventh Day* before *that* so- " lemniz'd in the 23[d] Verse, was not observed as " a Sabbath. The *Camp having removed on* " *that Day*, and the whole Host travelled a " very wearisome Journey; and that *Evening* " the Quails came up and covered the Camp, " which they were not then forbidden to gather, " and to prepare for Food.

" Whether this *new seventh Day* from the " first raining of *Manna*, be the same with *that* " from the Creation, he does not go about to determine: For this, he adds, " no Man can tell, " but there is *six* to *one* odds, that it is not.

If any think this a Matter of such *Importance*, as to make the Authority of the fourth Commandment depend upon it, I wish they would seriously and carefully read Dr. *Wallis*'s two Defences of the *Christian Sabbath*. The first in Answer to Mr. *Bampfield*'s Enquiry whether the *Fourth Commandment* be *repealed* or *altered*. The second, a very large and full *Rejoinder* to Mr. *Bampfield*'s Reply to the Doctor's former Discourse on the Sabbath. One printed in the Year 1692, the other in 1694.

III. Concerning the *Morality* of the Sabbath, consider what is said by Bishop HOPKINS in his Works as they are collected in Folio, *pag.* 134, 135, 136. The Heads there insisted on are these.

" First, Certain it is that a convenient Por- " tion of our Time is due unto the Service " and Worship of GOD, by natural and moral " Right.

" Se-

" Secondly the Law of Nature doth not " dictate to us any particular ſtated Days to be " ſet apart for the Worſhip of God, one more " than another." But before this it is obſerved, " That were it propounded to our ſelves how " much we would have allowed for GOD, we " could not without Shame and Bluſhing have " ſet apart leſs Time for his Service from whom " we have all, than himſelf hath done.

" Thirdly, That the ſeventh Day ſhould be " eſpecially conſecrated to the Service and " Worſhip of GOD, is from his poſitive Will " and Command.

" Fourthly, This Declaration of the Will " of GOD concerning the Sanctification of the " Sabbath, is attended with a moral Reaſon, " and therefore is not merely and barely poſi- " tive, as ceremonial Laws are.

" So that I account (ſays the *Biſhop)* this " Command to be *Moral-Poſitive.* Moral, in " that it requires a due Portion of our Time to " be dedicated to the Worſhip and Service of " GOD: Poſitive, in that it preſcribes the ſe- " venth Day (not a *third*, *fifth*, or any other) " for that eſpecial Service, which the Light " and Law of Nature did not prefix: and " mix'd of *both*, in that it gives a Reaſon of " this Preſcription, which hath ſomewhat of " natural Equity in it, but yet ſuch as could " not have been diſcovered without ſpecial and " divine Revelation.

" When there is a great Equity in the thing " itſelf, enough to ſway a rational and honeſt " Man to the doing of it, that is to be ac- " counted moral, and authorized by the Law of " Nature.

Another of our *Writers* on the Sabbath ſays, " That the moral Law is taken by ſome for the

" Light or Instinct of Nature which *Adam* had
" in the State of Innocency: But as no Man
" knoweth by Nature the Extent of *Adam*'s
" Light in all Particulars, therefore God has
" given us the Substance of the Law of Nature
" in written Precepts, that is in the *Ten Com-*
" *mandments*, which are called moral, as they
" are not Ceremonial, but *perpetually and uni-*
" *versally binding to all Men.*

IV. Testimonies concerning the Lord's-Day, or the First Day Sabbath.

When our Saviour would rectify the *Jewish* Notions concerning the Sabbath, " he does not
" refer them to the Institution of it at the ga-
" thering of *Manna* in the Wilderness, but to
" the time of God's creating Man, saying *the*
" *Sabbath was made for Man, and not Man for*
" *the Sabbath.* That is, the Sabbath was not
" *first made*, and then Man for the sake of the
" Sabbath; but Man was *first created*, and then
" the Sabbath was sanctified for his Happiness,
" as the *Blessing* of it signifieth. God's bare
" ceasing from Work, did not make it for
" Man, but his sanctifying it, or setting that
" Time apart from the common Use of Man
" for the Service and Worship of his Creator;
" and then we have Reason to believe he did
" immediately reveal the Knowledge of it to
" *Adam*, that he might answer the Design of
" God in sanctifying the seventh Day for him,
" and to make it a Pattern for after Ages."
Mr. *Isaac Marlow's Tract on the Sabbath*, p. 4.

The same Author largely shews, that to follow the Pattern of *Adam*'s Sabbath, is to keep the *first Day* of the Week, or the first of our Time. " After *Adam*'s first Sleep (says he)
" when the human Nature was compleatly
" formed,

"formed, and *Eve* was brought to him at the "end of the *sixth Creation Day*, their Sabbath "began with the Morning Day Light of the *se-* "*venth Day*, and the first Day after the finish- "ing of the Creation; which seeing the Order "of God's Work and Rest, and the original "moral Duty of Man to offer the *first of Time* "to the *Praise* of his *Creator* before he served "himself, did first begin the Sabbath with the "Day Light unto Man; we have then Reason "to conclude that *such a Sabbath* is most mo- "rally to be observed by the World, as no "other Sabbath can more universally suit with "the Course of Nature in the greatest Part of "it.

"Indeed God can, by his Prorogative, di- "spense with the Alteration of the Sabbath "from this first Pattern, as he did by a Law to "*Israel*; (making their Sabbath to FOLLOW "their *six Days* gathering *Manna* and other La- "bours, tho' *Adam*'s Sabbath was kept BEFORE "his six Days of common Work;) As also by "the Precept of Divorcement, God did dispense "with the moral Pattern in *Adam* and *Eve*, that "none should put away his Wife; but this we "find did not at all destroy the moral Use "and binding Quality of the *Pattern* in our *first* "*Parents*, after CHRIST was come: And so it "is with the *first Pattern* of the Sabbath.

"The Practice of Christ's Disciples, and the "Primitive Churches, shews us, that the *first* of "Time from the work of purchasing our Re- "demption, bearing the Image of the first of "*Adam*'s and *Eve*'s Time from the Creation, "is most acceptable to God.

In another Place he observes, "That with "Respect to the chief moral End for which the "Sabbath was first made for Man, it might

"have

" have properly been called the *First Day* Sab
" bath throughout all Generations: But God
" calls it in his Law the seventh Day, because
" that would better answer the Memorial of
" his finishing the Work of Creation, and carry
" the Honour of that to the Creator, rather
" than to the Creature. The Sabbath was ap-
" pointed in the Name of the *seventh Day*, not
" to deny *Adam*'s moral Obedience, in keeping
" *his first Day Sabbath before his six working*
" *Days*, to be a Pattern to his Posterity; (or
" that *Adam*'s first Sabbath could not properly
" be called afterwards successively Man's first
" Day Sabbath;) but because the seventh Day
" of God's Rest considered *from thence* as af-
" ter Man's six working Days, did better suit
" the Memorial of God's Creation and Rest,
" and the *Typical Uses* of the Sabbath Day.

" The Sabbath was expresly sanctified in these
" Words [*the*] *seventh Day*, and not [*a*] *seventh*
" *Day*, to preserve the constant Order of our
" six working Days *together*, and that Men
" should not, at their own Pleasure, alter the
" Sabbath to any *different* Day; as to the *first*
" Day in one Week, and to the *second* or any
" other in the Weeks following, so as they
" keep one Day in seven in every Week. More-
" over, it is not said [*a*] but [*the*] seventh Day,
" to prevent Men's Alteration of it to any other
" Day, than what we have a Pattern for in the
" Holy Scriptures: That as it was to bind *Adam*
" and others after him, to the Observation of
" [the] seventh Day successively *after his first*
" *Day Sabbath* without Alteration; so it was
" to oblige *Israel*, to keep [the] seventh Day
" Sabbath successively after their *first Sabbath in*
" *the Wilderness* without a Change; and to tye
" us, since the *Jewish seventh Day* Sabbath is
" abro-

" abrogated, and we have a Pattern left us to
" obſerve the firſt Day of the Week, that from
" thence we ſhould keep the Chriſtian Sabbath
" ſucceſſively on [the] ſeventh Day without
" Alteration, as *Adam*, and the Iſraelites did,
" after their *firſt Days Sabbath.* Had the Com-
" mand been expreſs'd [*a*] ſeventh Day, it might
" have occaſioned Doubts and Confuſions; but
" it being expreſsly commanded in theſe Words
" [*the ſeventh Day*] it does ſignify the Mind of
" God ſo clearly, as both to prevent ſuch Con-
" fuſions, and to preſerve the moral Law in
" the *fourth Commandment* unviolated, under
" the Change that has been made of the Sab-
" bath.

Biſhop Hopkins writing for the *Chriſtian* Sabbath, (in the 137th Page of his Works in Folio;) and having quoted the ſeveral *Texts* in the *New Teſtament*, commonly referr'd to on this Subject, ſums up the Evidence for the Obſervation of the *firſt Day* of the Week thus:

" Put the Force of thoſe Scriptures together,
" and they will certainly amount to the full
" Proof of the Inſtitution of this firſt Day Sab-
" bath. It is called the Lord's Day: It was ap-
" pointed and uſed for the Aſſemblies of the
" Saints; for the preaching and hearing of the
" Word, and Adminiſtration of the Sacrament;
" for the Collection of Alms for the Relief of
" the Poor; and this not in one Church only,
" but in other Churches of the Saints, and that
" likewiſe not at ſome more ſolemn times on-
" ly, but weekly. Put theſe together, and what
" more plain and evident Proof can a thing of
" this Nature admit of?

" If we add to this likewiſe the unanimous
" Conſent of the moſt holy and ſpiritual Men,
" who are generally found to be the moſt
" ſtrict

" strict Observers of the Lord's Day; and last-
" ly the great Blessing that God hath poured
" out upon his People, in the plentiful Effusion
" of his Grace and SPIRIT on them, in his ho-
" ly Ordinances celebrated on this Day, it will
" be past all Question and Debate that this is
" the Day the LORD hath made for himself,
" and therefore let us be glad and rejoice
" therein."

That of St. PAUL 1 *Cor.* xvi. 2. render'd in our Translation *upon the first Day of the Week*, Dr. WHITBY in his Annotations has shewn from several Instances of the Use of the *Greek* Word, [Κατὰ], may be rendered EVERY *first Day of the Week.* " On this Day, he adds, that from the
" Beginning the Christians did assemble to per-
" form their religious Worship, called by them
" the *Lord's Day.*

V. Some Testimonies concerning the *religious Observation* of the Sabbath, or *keeping* it *Holy.*

Dr. GIBSON, the present Bishop of LONDON, (in his *Codex Juris Ecclesiastici Anglicani* Vol. 1. p. 267) writing on the *Holy keeping of the Lord's Day*, gives us *two* very good Passages for the *Explication* of that Expression. The one is from *Lyndwood*, in his Gloss upon one of *Peccham*'s Constitutions; he describes the Sense of the Word *Sanctifices*, or thou shalt *keep it Holy*, in this manner: " Thou shalt rever-
" ence this Day, and keep it clean and pure
" from all Profanations and defilements in ge-
" neral, by ceasing from all things vicious;
" more specially, by abstaining from all bodily
" Labours and worldly Affairs that would pre-
" vent thy being at leisure to attend on GOD;
" and most specially, in giving up thy self whol-
" ly to the Contemplation of divine Things."

From

From which, and from the many Laws that were made in the Times of our *Saxon* Ancestors against profaning the Lord's Day, we have *another* Passage quoted from Bishop *Stillingfleet*, which is this; *That the religious Observation of the Lord's Day is no* Novelty, *started by some* Sects *and* Parties *among us; but it hath been the general Sense of the best part of the Christian World, and is particularly enforced upon us of the Church of* England, *not only by the* Homilies, *but the most antient ecclesiastical Laws among us.*

Bishop TAYLOR (in his *Life* of CHRIST, the seventh Edition, Page 243,) speaking of the Lord's Day, tho' he makes it to be of Ecclesiastical Institution, yet writes for the *religious Observation* of it, according to the several Particulars mention'd in the foregoing Treatise. His Words are these following. " He who " keeps the Day most strictly, most religiously, he " keeps it best, and most consonant to the De- " sign of the Church, and the Ends of Reli- " gion, and the Opportunity of the present " Leisure, and the Interests of his Soul. The " Acts of Religion proper for the Day are " Prayers, Preaching, Catechizing, Acts of " Charity, visiting sick Persons, Acts of Eucha- " rist to GOD, of Hospitality to our poor " Neighbours, of Friendship and Civility to all, " reconciling Differences; and after the pub- " lick Assemblies are dissolved, any Act of di- " rect Religion to GOD, or of Ease to Ser- " vants, or whatsoever else is *Good* in Man- " ners, or in Piety, or in Mercy.

Dr. WOTTON, (in his *Miscellaneous Discourses* Page 316,) corrects several Disorders by which Men are led to *neglect* the Religion of this Day. " We observe, says he, the LORD'S " DAY, because the Apostles, who had the

" Power

" Power of *binding* and *loosing* given them by
" *Jesus Christ*, set that Day apart for the week-
" ly Remembrance of the Resurrection of
" *Jesus Christ*, and of the Effusion of the Gifts
" of the Holy Ghost. Christians then, that do
" their wordly *Business*, that go on *Journies*,
" and that often to choose on that Day that
" they may lose no Time, that stay at *home* up-
" on that Day on pretence of their private De-
" votions, of reading good Books, or any thing
" of that Nature, where Necessity or Charity
" do not require their Stay, are certainly guilty
" of a very grievous Sin. And they yet ra-
" ther, who stay at home because they have a
" Disgust to their lawful Minister.———Un-
" der this Head too, frivolous Pretences of want
" of Health, (which never keep them at home
" when Business or Pleasure are in their way)
" or of taking Physick purely because they will
" not spare another Day, (for of the real want
" of Health there is no Controversy) which
" are too too often made use of as Excuses to
" hide their Laziness or Avarice, of which, in
" the Case before us, one can hardly tell which
" is the most inexcusable, will justly come in.
" Nor will this Obligation of attending upon
" the publick Worship of GOD, on the *Lord's*
" *Day*, make the *Christian Sabbath* burthen-
" some to any Man that believes and hopes to
" receive any Advantage from serving GOD
" in the Assemblies of his Saints.

Dr. WHITBY writing of the publick *Collections*, and other Contributions for *Charity*, which were appointed on the Lord's Day (in his Annotations on 1 *Cor.* xvi. 2.) observes as follows: " That this Day was appointed for
" the Worship of our LORD, and so more fit
" for the Performance of those Duties, which

" con-

" concerned his distressed Members. For, as
" the Works of Charity and Mercy are proper
" Duties of this Day, so doth the Day contain
" a special Motive in it to enlarge their Charity,
" as being the Day in which they were *begotten*
" *to a lively Hope, through the Resurrection of*
" *Christ Jesus from the Dead*, to an *Inheritance*
" *incorruptible*; (1 *Peter* i. 3.) and in which
" they constantly participated of his precious
" Body and Blood, and therefore having recei-
" ved *spiritual* Things so plentifully from
" Christ, must be more ready to impart some-
" what of their *Temporals* to his needy Ser-
" vants.

Not that this was always to be done *publickly*, by putting something every Lord's Day into a *common Box* for Charity: Because as that Author observes, the Words [ἕκαστος παρ' ἑαυτῷ τιθέτω] *let every one place it with himself*, imports a laying by something weekly to be kept in their *own Power*, for good Uses, that when their Contributions were called for they might always be ready.

VI. I shall close these Testimonies with an Account of the *Laws*, and Acts of PARLIAMENT for observing the LORD'S DAY: Which may probably go much further with some Persons, than any other Authorities that have been or could be mention'd.

1 Car. I. Cap. I.

FORASMUCH as *there is nothing more acceptable to* GOD *than the true and sincere Worship of him according to his holy Will, and that the holy keeping of the* Lord's Day *is a* principal part *of the true Service of God, which in very many Places of*

this

this Realm *hath been, and now is prophaned and neglected by disorderly Sort of People*; it is therefore enacted, *that there shall be no Meetings, Assemblies, or Concourse of People on the Lord's Day for any* Sports *and* Pastimes *whatsoever. People's wandering abroad in order thereto*, is expressly prohibited. And *in whatsoever Parish any Persons are found in any unlawful Sports or Exercises, the chief Officer or Officers in such Parishes*, and all *Justices of the Peace, are required to punish the same.* An *Impeachment* any time *within a Month after such Disorders*, is allowed and encouraged by that Act.

3 Car. I. Cap I.

The Act of Parliament then says, *Forasmuch as the Lord's Day, commonly call'd Sunday, is much broken and prophaned by* Carriers, *&c. to the great Dishonour of God, and Reproach of Religion*, therefore *it is enacted that no Carrier, Carman, Wainman, nor Drover of Cattle, shall travel on the Lord's Day*, upon pain of forfeiting twenty Shillings. No *Butcher* is allowed to *kill* or *sell* Meat, but is subject to a Penalty by this Statute. The Impeachment in these Cases may be any time within *six Months* after the Transgression. And not only a *Justice* of *Peace* or *head Officer of a Parish* may punish such, but *any one* may sue for the *Forfeiture*, and a *third Part* thereof is appointed as a Reward to the Prosecutor.

13 Car. II. Cap. IX.

There is an Act that provides for the due Observation of the Lord's Day *at Sea.*

29 Car. II. Cap. VII.

A Law is made, that requires a *putting in Execution all former Laws* relating to the Observation of the Lord's Day, and several *new enacting Clauses* are added. That Statute is entituled, *An Act for the better Observation of the* Lord's Day, *commonly called* Sunday; some Parts of which, it may be proper to recite in the Words of the Act itself.

FOR *the better Observation and keeping holy the* Lord's Day, *commonly called* Sunday, *Be it enacted by the King's most excellent Majesty, by and with the Advice and Consent of the* Lords *Spiritual and Temporal and of the* Commons *in this present* Parliament *assembled*, and by the *Authority of the same, That all the Laws enacted and in Force concerning the Observation of the* Lord's Day, *and repairing to the Church* thereon, *be carefully put in Execution: And that all and every Person and Persons whatsoever, shall on* every *Lord's Day apply themselves to the Observation of the same, by exercising themselves thereon in the Duties of* Piety *and true Religion*, publickly *and* privately: *And that no Tradesman, Artificer, Workman, Labourer, or other Person whatsoever, shall do or exercise* any worldly Labour, Business, *or Work of their* ordinary Callings *upon the Lord's Day, or any* Part *thereof*, (*Works of Necessity and Charity* only *excepted*;) *And that every Person being of the Age of fourteen Years or upwards, offending in the Premisses, shall, for every such Offence, forfeit the Sum of five Shillings; And that no Person or Persons whatsoever shall publickly* cry, shew forth, *or* expose *to Sale, any Wares, Merchandizes, Fruit, Herbs, Goods or Chattels whatsoever, upon the Lord's Day, or any Part thereof,*

thereof, upon Pain that every Person so offending, shall forfeit the same Goods *so cried, or shewed forth, or exposed to Sale.*

II. *It is further enacted, That no Drover, Horse Courser, Waggoner, Butcher, Higler, their or any of their Servants, shall* travel *or come into his or their* Inn *or* Lodging *upon the Lord's Day, or any* Part *thereof, upon Pain that each and every such Offender shall forfeit* Twenty Shillings *for every such Offence.* And if any other Person *travels* on the Lord's Day, and then should be *robbed,* the *Hundred is not to be answerable for it*; whatever the Person loses he is *barr'd from bringing any Action for such Robberies.* No *Waterman* is to be employ'd to *travel,* except as licens'd for some extraordinary Occasion. *No Person is allowed to serve or execute, or cause to be served or executed, any* Writ, Process, Warrant, Order, Judgment or Device, *except in Cases of Treason, Felony, or Breach of the Peace. The Impeachment of Offenders is to be within* ten Days, *and a* third Part *of the Forfeitures is appointed to the Prosecutor,* and *Damages are recoverable where Writs, Warrants,* &c. are served.

When *Human Laws* thus concur to give Weight and Force to a *Divine Law,* it is a great Aggravation of Men's Sin and Rebellion to live in Disobedience, and must sooner or later bring upon them the sorer Punishment.

MUSEUM BRITANNICUM

FINIS.

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